The GREAT GOSPEL OF JOHN: First part of His Way

This screenplay depicts some of the most important facts in the life of Jesus Christ, in the first year of His apostolate, as presented in the Great Gospel of John, a vast work in 11 volumes, put on paper in the XIXth Century by Jakob Lorber (who called himself „the scribe of the Lord"), through a process of prophetic inner hearing of Jesus Christ´s voice. The Great Gospel of John is an absolutely extraordinary writing about Jesus Christ´s life and teaching, whose existence or validity was never recognized by any Christian church or theological institution, although it was never secret and its consistency with the New and Old Testament is amazing. Not only confirming the essential scriptures of Christianism, the Great Gospel of John adds to them numberless facts and essential teachings, spiritual and natural descriptions and explanations which unveil practically any mystery related to God, His incarnation in human form as Jesus Christ, His spiritual and material creation, the origin and destiny of human being, life in the beyond, etc... and also exact predictions concerning scientifical and technological facts discovered by humanity decades or even more than a century later. These things, corelated with the quality of historical and biblical arguments and with the most astonishing fact, confirmed by witnesses, that Lorber always wrote with high and constant speed, as indeed under dictation and never corrected his manuscripts, give no chance to the possibility that the musician Jakob Lorber would be the real author of these writings. The manuscripts of the Great Gospel of John, as many others put on paper by Lorber, still exists today and can be at anytime consulted at Lorber Verlag Publishing House in Germany.

The Great Gospel of John as a whole is a profound teaching about divine love and wisdom and the „character" of Jesus is, indeed, as far as we know, the greatest model of feeling, thinking and acting in the spirit of love, that can be encountered in the whole human literature. The impact of transmiting this story of Jesus´s life, with his many wonderful deeds (not comprised in the New Testament), with a lot of, still unknown, but very important human figures, spiritual revelations and moral teachings (including the impecable explanation of all parables in the Gospels) could and surely will have the most tremendous impact on today´s humanity.

It is also predicted in the Great Gospel of John that in less than 2000 years from the Lord´s death on the cross, one third of the humanity will come to know about this, His New Revelation and that this fact will precede His Second Coming, which will not at all be the way modern adepts of the John´s Revelation imagine now to be.

For another presentation of Lorber´s and his continuator, Gottfried Mayerhofer´s writings (the so'called „New Revelation of Jesus Christ") see:

http://en.wikipedia.org/wiki/Jakob_Lorber
http://www.the-new-revelation.weebly.com
http://www.hisnewword.org

For the original source – The Great Gospel of John – Lord's word through Jakob Lorber, see GGJ (Great Gospel of John) vol.1 - partI/ part II, vol.2 - partI/ part II, vol.3 - partI/ part II, vol.4 - partI/ part II, vol.5 - partI/ part II, vol.6 - partI/ part II, vol.7 - partI/ part II, vol.8 - partI/ part II, vol.9 - partI/ part II, vol.10 - partI/ part II)

(the other available variant of the GGJ is Franky Corne's English translation in 25 books (1 , 2 , 3 , 4 , 5 , 6 , 7 , 8 , 9 , 10 , 11 , 12 , 13 , 14 , 15 , 16 , 17 , 18 , 19 , 20 , 21 , 22 , 23 , 24 , 25)

PLOT (detailed in 22 chapters and 44 scenes)

1. **John the Baptist answers some Jerusalem´s emmisaries questions about his teaching when the Lord comes to him and asks to be baptised. The scene of John´s vision at this baptism of the Lord in Jordan. John narrates this vision and explains to the group who is the Lord. The majority of emmisaries are sceptic and even verbally attack John. His powerful answer determines a few of them to become his disciples, but the majority leaves the place in great anger**.
2. **For the devotion showed to the Lord by Irhael, the Samaritean women, who told Him that her house belongs to Him, the house was arranged by the angels. After the 3 hours Sermon on the Mountain, part of the people from Sihar who listened to the sermon and then came to say good bye to the Lord, were invited by the angels to dinner. The angels prepared food and now serve the guests. The Lord gives a prophecy of His death and also a teaching about Temple and Sabath**
3. **The merchand Jairuth, host of the Lord and His group, finds out from two angels that he was denounced as an insurgent by some of his guests, envious on his wealth. Crossing the courtyard the group of the Lord is stopped by a detachment of Roman mercenaries, but these have no chance in the confrontation with the two angels**.
4. **All inhabitants of a small village come to receive the Lord and His group in the friendliest manner. The Lord heals the sufferer of gout who sings and dance of joy, but is admonished by the commander of the mercenaries. When the two angels support the healed one, all soldiers take to their heels**
5. **The Lord heals many possessed and sick from Capernaum**
6. **The Lord helps his mother by filling the larder of her house with all kinds of goods. The disciples admire her very much, but the Lord explains them that she shouldn´t be idolatrized, as in fact, will happen during following centuries**
7. **The Lord meets Jairus (the principal of the school and Synagogue at Capernaum) on the sea and this one asks Him to save his sick daughter, but when arriving to Jairus´s house, the girl is already dead. The Lord ressurects her and the joy of her parents is overwhelming. The group outside the house is also terribly amazed and even frightened, when the Lord is asking them to keep complete silence about this event**.
8. **The Lord heals a dumb and possessed man in Capernaum, but the Pharissees affirm the He did it with the help of the chief of devils. Enraged, the converted Roman commander Conelius pronounces crucifixion for the wicked. Their clever apologetics and rescue through Jesus**
9. **The Lord saves the people of a small and etremely poor village, bringing in their houses everything they need for their every day life. Children and especially a very small one among them are recognizing the Lord as the long awaited Messiah. They give a great example of loving the Lord for all Creation and all Heavens. The Lord sends away 12 of his disciples for their first apostolic mission**
10. **The Lord cleans the hill near the tax collector Kisjonah´s house of all vermin and explains what is the destiny of his teaching and of any school presenting it, also detailing for the disciples the significance of the parable of the sower who cast good grain into the soil but later found tares in among the wheat**
11. **Kisjonah announces people from Cana that all their debts were payed by the Lord, Who presents himself as a messanger of the true God and in order to help people believe, heals all their sick. However, Greek Philopold has an annoying stoic attitude and opposes Lord´s teaching, but this only until he discovers in a vision the whole truth about his previous existences and the conditions he accepted before incarnating on this Earth**.
12. **Jairus, whose daughter died for the second time, deeply repentant of his sin of ingratitude, implores the Lord for forgiveness. The Lord forgives him, goes with him to Sarah´s tomb and there ressurects the girl for the second time. After meeting with her father and mother in Mary's house (not described here), the girl is seen by Philopold, who is amazed by her wonderful appearance and the Lord performs some miracles to convince Philopold not to doubt anymore of His endless power**
13. **After fishing in the Sea of Galilee when the Lord gives a very important teaching to Peter and, at the midday meal, the Lord arranges the marriage between the great Greek doctor Borus and Sarah who were both secretly in love with each other**
14. **The Lord heals a man suffering of rabies in Nazareth, but only after he is brought in front of Him. Only Borus has the courage to approach the man. After the instantaneously**

healing, man's wife comes to the Lord with her 10 children and shows Him her gratitude and devotion

15. **The whole group goes to the synagogue built by Jairus, and from there into the burial-vault where Sarah lied in a crypt for more than 4 days. Inside there is also the tomb of a boy died one year and a half ago, who will be also resurrected by the Lord**
16. **The Lord rebukes Judas for his secret intentions and clarifies for him and all the disciples, the correct measures of self-love, love for the neighbour and love for God**
17. **In Gennessareth , after healing a large crowd of sick peole gathered in front of inn, just by rising His hands, the Lord decides that a meadow above the street will be a healing place for all people visiting it, but just for that day until sunset. In the afternoon, the Lord and the group took a walk to the sea, where all have the possibility to walk on water as the Lord does**
18. **Jarah, the youngest daughter of Ebahl, host of the lord and His group in Gennessareth, shows openly her great love for the Lord, Who gives her as an example for all people and angels and offers her a spiritual vision into the heavens and great promises**
19. **On the mountain Morning Head, near Gennesareth, the Centurion Julius invites Satan in the midst of Lord's group, as a joke, to share their joy and, unexpectedly, Satan appears on the mountain in the form of a giant of fire. A great verbal duel takes place between Julius and Satan, who is finally driven away by angel Raphael.**
20. **On a mountain near the Sea of Galilee, the Lord challenges Peter and John to move a big rock which blocked the only spring from the mountain through the force of their faith**
21. **On the same mountain, after the Lord and His disciples teached a large crowd of people, one old Greek realizes that the world is not prepared to receive the Lord's teachings of love and wisdom, but He explains to him that the opposition and fighting is always necessary in life, as also in the evolution of humanity. After two days, the Lord provides food for all gathered ones, through another miracle**
22. **In the cottage of old Roman Marcus, near Caesarea Philippi, angel Raphael is put to a test by the young templars Suetal and Ribar, so he performs for them three miracles, as to prove the divinity of His Master. The Lord Himself encourages the two young Pharisees to become His disciples**

CHAPTERS / MOVIE SCREENPLAY:

***Time**: 22 Chapters, 44 Scenes*

CHAPTER 1 – John the Baptist and the LORD in the desert of Bethabara. Baptism of the Lord

SCENE 1 (The Lord presents Himself)
SCENE 2 (The Lord comes to John the Baptist)
SCENE 3 (Lord's baptism)
SCENE 4 (John's testimony about the Lord)
SCENE 5 (Leaving of the Jerusalem's emissaries)

CHAPTER 2 - The miraculous dinner from Irhael's house

SCENE 6 (Nazarenes's gossip about the Lord and His angels)
SCENE 7 (The Lord and Jonael)

CHAPTER 3 – The confrontation with the Roman soldiers in the courtyard of Jairuth´s castle

SCENE 8 (The confrontation with the Roman soldiers)

CHAPTER 4 – The healing of the palsied and his wife's gratitude. The return and flight of the Roman soldiers

SCENE 9 (The healing of the palsied and his conflict with the Roman Commander)

CHAPTER 5 – The healing of Jews from Capernaum

SCENE 10 (The Healing of Jews from Capernaum)

CHAPTER 6 - The miracle of the larder filling. About Mary. Avoiding vanity

SCENE 11 (The miracle of larder filling)

CHAPTER 7 - The resurrection of Sarah, daughter of Jairus

SCENE 12 (Preparation for sailing)
SCENE 13 (The appeal of Jairus to the Lord)
SCENE 14 (On the way to Jairus's house)
SCENE 15 (The resurrection of Sarah)
SCENE 16 (Sarah talking)
SCENE 17 (People astonished by the apparition of Sarah)

CHAPTER 8 - Healing of the possessed deaf and dumb. The Pharisee's testimony as of the devil and its consecquences

SCENE 18 (Healing of the possessed deaf and dumb)

CHAPTER 9 - The very poor city and the abundance brought by the Lord. The little children coming to Him

SCENE 19 (The poverty of the small village and its causes)
SCENE 20 (The wonder gifts and the gratitude of children and women)
SCENE 21 (The Lord and the little child. Indications for the first mission of the apostles)

CHAPTER 10 - Kisjonah wants to open a school for Lord´s teachings; the cleaning of the mountain. The persecution of Jonael and other Lord´s disciples and the teaching about fighting the world

SCENE 22 (The idea of a school for Lord's teachings)
SCENE 23 (The miracle of hill's purification)
SCENE 24 (The parable of the sower)

CHAPTER 11 - Healing of the 200 sick people from Samaritean Cana. Greek stoic Philopold admits that he comes from planet Procyon

SCENE 25 (All debts of people of Cana to Kisjonah are payed by the Lord)
SCENE 26 (The healing of sick people from Cana. The lord talks to stoic Philopold)
SCENE 27 (The vision of Philopold)
SCENE 28 (Philopold and angel Archiel)

CHAPTER 12 – The second resurrection of Sarah

SCENE 29 (The second ressurection of Sarah)
SCENE 30 (Philopold and Lord's miracles with the stone and the piece of rotten wood)

CHAPTER 13 – The small fishes. The marriage of Sarah and Borus

SCENE 31 (The teaching about „the small fishes")
SCENE 32 (The marriage of Borus and Sarah – Lord's mediation)

CHAPTER 14 – The healing of a man suffering of hydrophobia (rabies) and the gratitude of a healed man's wife for the Lord

SCENE 33 (The request of healing a man suffering of rabies)
SCENE 34 (The healing of man suffering of rabies)
SCENE 35 (The gratitude of healed man's wife)

CHAPTER 15 – The resurrection of Josoe

SCENE 36 (The ressurection of Josoe)

CHAPTER 16 – Lord's teachings about the correct measures of self-love, love for neighbour and love for God

SCENE 37 (The Lord and Judas. The three measures of love)

CHAPTER 17 – The blessed meadow in which everybody is healed. The walk on the sea

SCENE 38 (The blessed meadow)
SCENE 39 (The walk on water)

CHAPTER 18 – Jarah, daughter of Ebahl. Her vision of the open skies

SCENE 40 (Love of Jarah for the Lord. Jarah's spiritual vision)

CHAPTER 19 - Confrontation of the Centurion with Satan

SCENE 41 (The Centurion and Satan)

CHAPTER 20 – The power of faith: an example of John and Peter

SCENE 42 (The miracle of moving a rock performed by Peter and John)

CHAPTER 21 – The Lord heals four thousand people on the mountain, teaches them and later feeds them

SCENE 43 (Teaching and feeding of the four thousand on the mountain)

CHAPTER 22 - The speech of the Lord and the three miracles of Raphael witnessing his Master's Deity

SCENE 44 (The three miracles of angel Raphael. Future Lord's disciples)

CHAPTER 1 – John the Baptist and the LORD in the desert of Bethabara. Baptism of the Lord

Place: Jordan Valley, desert of Bethabara, near a small village with fishermen's huts made of cane and clay (GGJ I, 8: 2). John is under a willow and around him are gathered some of his disciples which listen and note his words (GGJ I, 7:3, 4) and also a group of emmisaries from Jerusalem, priests and levites

Characters: John the Baptist[i] (dressed with a coat of camel hair and wearing a belt), a group of disciples (2 disciples speaking, say 10 in total), a group of priests and levites of different ages (2 priests speaking, say 6 in total), the Lord[ii]

Context: The priests and levites are send by the Pharisees to find out who is John (if he is Eljah or Messiah) and what signifies what he preaches. The Lord is already living for 40 days in a hut made by Himself. He prepared his body through fasting and special exercises to make it able for the revelation of His teachings. Two days after the baptise, the Lord will start towards Galileea accompanied by His first disciples, brothers Andrew and Simon Peter. This scene occurs the day after the arrival of the emmisaries from Jerusalem

Plot: John the Baptist answers Jerusalem´s emmisaries questions about his teaching when the Lord comes to him and asks to be baptised. The scene of John´s vision at this baptism of the Lord in Jordan. John narrates this vision and explains to the group who is the Lord. The majority of emmisaries are sceptic and even verbally attack John. His powerful answer determines a few of them to become his disciples, but the majority leaves the place in great anger.

References: GGJ vol. I, 5: 7-8, 22-25, 6, 8:2, 7:3-4, Matthew 3:4, John I: 19-30, 31-34

SCENE 1 (The Lord presents Himself) - In a certain area from Jordan Valley from Bethabara desert, seen from above and coming down to a close range[iii]

„What a most humble witness John bears before the priests and Levites, since he is quite aware Who had come to the earth in Christ. But what is that to the so worldly wise priesthood! They ignored John's truest testimony, for they did not care for a humble, poor and unpretentious Messiah, but wanted one to whom everyone would succumb in fear and terror.[...]

But Christ came to earth quite poor, insignificant and apparently weak, did not work any sign before the eyes of the prominent for almost 30 years. He worked hard as a carpenter with Joseph and frequented the company of the lower classes. How could, in the eyes of the proud and so very wise Jews, that be the so long awaited Messiah?
Away with such a blasphemer, such a magician who accomplishes his feats with the help of the chief devil! […]

This was the opinion of the eminent and wise Jews about Me during My full presence in the flesh on earth. And exactly the same view is still today held concerning Me by millions, who will on no account even hear of a meek, condescending God Who keeps His word. (...)" (GGJ I, 5, 13, 15, 16)

The beginning of the movie – with this words spoken by a soft and very expressive voice of a young man (the writing corresponding with the pronunciation could appear, in phrases, on the bottom of the display)

The image, during this scene is that of the Jordan river, seen from above, beginning from a greater distance and then getting closer to the earth in a gently motion – focused on the view (initially very unclear) of John the Baptist preaching surrounded by a group partially composed of disciples and partially of priests and levites. After getting closer to this site (time equivalent with reading of the previous paragraph from GGJ), the Lord appears, smiling almost imperceptly, on His way from the desert to meeting John. His whole attitude expresses a great dignity and peace, but nonetheless, a perfect naturalness and a joyful disposition. His walk is followed during the reading of the next two paragraphs.

SCENE 2 (The Lord comes to John the Baptist) – In the area of John Baptist´s group

As the Lord is approaching, John, already standing on his feet and fixing Him with greatest attention, speaks to the group[iv]:
(John) - ***Look, (...) here[v] is the Lamb of God who has taken all men´s weeknesses upon His shoulders. (....) All men who will accept Him will receive a new life from Him (...) and (...) the power to be called children of God. This is He of Whom I (yesterday) said, after me a man is coming who has been before me (…)***

The Lord stops in front of John and asks him smiling in a very friendly manner:
(**The Lord**) - ***Baptize Me, John!...***

John hesitates, his voice is trembling:
(**John**)- ***I should be baptized by you... and you come to me?***

(**The Lord**) - ***So it has to be done!*** says the Lord in an encouraging and firm way, puting a hand on John´s shoulder: ***Baptize Me, John!***

SCENE 3 (Lord's baptism) – In the water of Jordan

John enters into the water with the Lord and after gently pushing Him in the water, as He comes up again, with eyes wide opened, the image in front of him (John) becomes more clear and brilliant and he sees the spirit of God in the form of a small shinning cloud, in the way a dove descends, staying above the head of the Lord and then hears Father´s voice:
(The Father) – ***This is My beloved Son, My light, My own primordial essence in which I, (as) the eternal love, am well pleased. Listen to Him!*** (this voice is strong, but not too loud, full of warm and love). Then the vision is closed.

SCENE 4 (John's testimony about the Lord) – Again, in the area of John Baptist´s group

John the Baptist with his group after baptising the Lord. He explains to them:
(**John**) – ***I wouldn´t have known him either, but my spirit has predicted this to myself. (...) Upon whom you will see the spirit descending and remaining (...), He is the one who will baptize with the Holy Spirit. (...) I saw the spirit of God descending like a dove and staying above His head.***

"Thus the emissaries from Jerusalem also saw here nothing but the baptism with water and were quite annoyed when John told them what he had seen and heard. They did not perceive any of this and, therefore, abused John saying that he lied to them."
One of the priests accuses John:
(**First priest**) - ***This is a big lie... we didn´t see anything of what you´re saying to us!***

"However, several of John's disciples who were present joined them and testified that John had spoken the truth."
(**One disciple**) - ***But I also saw the dove...***

(**Other disciple**)- ***Heard the voice too...***

"But the emissaries shook their heads (…)". Another priest says, very proudly:
(**Second priest**) - ***Stop now!... You are John´s disciples, that´s why you confirm his statement. We are learned and wise in all things of the Scriptures(...) so that´s why we recognise that you and your master are just dangerous fools.***

The first one who spoke adds:
(**First priest**) – ***It would be best to stop you by force***!

The others agree in fury... John becomes also furious and says to them:
(**John**) – ***You snakes, you viper´s brood (...) think you can escape retribution? (...)The axe with which you would like to destroy us is already laid to your roots. (...)Unless you repent (...) and let youself be baptised, you will face distruction. (...)For truly this was the One about whom I told you (...) From his fullness all of us have received grace upon grace!***

SCENE 5 (Leaving of the Jerusalem's emissaries) - In the area of John Baptist´s group and going up further until encompassing the whole Jordan Valley in a vue from above

"Following these forceful words, some remain with him (John) and have themselves baptised, but most of them leave greatly enraged."
The majority of the emmisaries (say, 5 people) departed in rage (some keeping others not to attack John and his disciples and retiring rapidly) — but the rest hesitate, and then remained with the disciples to be baptised.
We have a view of the whole group from a certain distance. As the image is getting more and more far above, but still focusing on the group, the voice of the Lord speaks again:

"The world does not change and continues to be the desert of Bethabara where John bore witness. - But I, too, do not change and keep coming to men to suppress their pride and enliven true humility and love in the same way as when I came to the Jews. Blessed are those who recognise and accept Me as did John according to his testimony about Me before the eyes and ears of the proud priests and Levites greatly annoying them.(...)" (GGJ I, 5:20)

CHAPTER 2 - The miraculous dinner from Irhael's house

Place: city of Sihar from Samaria; house of Irhael, the Samaritan women

Characters: The Lord, the High Priest Jonael, Irhael and her husband – Joram – the physician, Mary, a big group of angels (appearing in the form of amazingly beautiful and lovely 16 years old youths, dressed in white clothes), some of the disciples[vi], a crowd of people, in majority Samaritans, 3 Nazarenes speaking

Context: The events from this chapter take place after the wedding at Cana (chap. 10), the purification of Jerusalem Temple (chap. 13), the Sermon on the Mount (chap. 39), the discussions following afterwards in Irhael's house (chap. 40 – 45) and the healing of a leper, during the descent from the Mount Gerizim (chap. 46).

Plot: **For the devotion showed to the Lord by Irhael who told Him that her house belongs to Him, the house was arranged by the angels. After the 3 hours Sermon on the Mountain** (the spiritual signification of which was revealed by Nathaneal (GGJ I 35, 39-44))**, part of the people from Sihar who listened to the sermon and then came to say good bye to the Lord, were invited by the angels to dinner. Angels prepared food and now serve the guests. The Lord gives a prophecy of His death and also a teaching about Temple and Sabath**

References scene: GGJ I, 47, 48 - 50

SCENE 6 (Nazarenes's gossip about the Lord and His angels) - An area near the entrance of Irhael´s house, viewed from inside

The angels invite people comed to say good bye to the Lord to dine whith Him and His company in Irhael´s house. The Lord stands inside, in a corner, near the entrance. „The high priest, astonished at the vast number of youths and above all at their great affability, kindliness and benevolence, immediately steps up to the Lord and asks in great humility:"
(**Jonael**) – (...) ***Lord, who are these magnificent youths? None of them can be sixteen years of age, yet with every word and movement they exhibit extraordinary learning.(…) What beautiful shape and how well-fed they are! How (…) pleasant (…) to the heart just the sound of their voice. (…)***

(**The Lord**) – (...) ***You call Me Lord, and it is therefore fitting that I too have My servants! (…)The lords of the world are hard and loveless, and so are their servants. That (…) Who is a Lord in heaven and has now come to the earth has also His servants from whence He came, (…) and the servants resemble Him because they (…) are (…) children of His wisdom and love. Have you truly understood Me?*** asks gently the Lord and invites Jonael with a smile to take a sit at the table.

"The crowd with faith all went to supper; only the part without faith went home, because they regarded all this as a trap. The reason was that those were mostly emigrated Galileans, among them many from Nazareth, who knew the Lord and also His disciples, whom they had seen often at the fish market. These said also to the native Samaritans:"
(A Nazarene) – „***We know him and his disciples; he is a carpenter by trade and his disciples (are) fishermen. He went to school with the Essenes (…) where he learned this craft in order to gain for the Essenes a great following and much income***."

Another one says:
(**The second Nazarene**) - ***Those youths are well-bred, Caucasian-bought girls in disguise, belonging to the same Essenes... this show´s main attraction***!

And another one completes in a very important manner:
(The third Nazarene) – ***As long as we believe (in) the God of Abraham, Isaac and Jacob we do not need such Essene deceptions; (…) if ever we should lose our faith, then the Essenes with their smart (…) boys shall be for us no substitute, but rather (…) the Sadducees, who believe in no resurrection or eternal life. But may Jehovah save us from that***!

SCENE 7 (The Lord and Jonael) - Inside Irhael´s house, a vue to some tables full of people:

„But only few at the table were aware of being served by angels, with food from the heavens. They believed in all earnest that the Lord had such servants as part of His retinue, having bought these in Asia Minor for money. But they could not comprehend their great cheerfulness, friendliness and erudition; because such slaves normally had a sour expression and attended to their service slavishly and like machines, and there can generally be no talk about their education or philanthropy. In short, the guests were greatly amused, and the high priest who had gradually come to realise that these many servants were supernatural beings grew steadily more discomfited, since he felt embarrassed for the people who, although well-mannered, in his opinion carried on somewhat loosely with these glorious servants. But what embarrassed him most of all was that these, in spite of all signs from the wide-open heavens, hurried home unbelieving. He spoke with trepidation:"

(Jonael) – ***My Lord and my God! What should convert such people if You Yourself, (…) and the many angels from the open heavens were not able to convert them; what am I poor rascal to do (…)? Would they not spit in my face if I dared teaching them about You***?

(The Lord) – ***Do you not also have a great number of believers around you? Make them your helpers and your task shall be easy (…) Quite different it is in places where no believers are found at all! (…) If (…) nobody there accepts the Word, one moves on, but also shakes the dust off one's feet over such a place; because such place is then unworthy of any grace other than bestowed (…) upon the animals of the field and woods***.

But I also urge you to remain strong in your faith yourself (…) Do not let yourself be diverted by all kinds of news you shall hear about Me from Jerusalem in a couple of years! Because there I shall be handed over to the authorities, and these shall kill this My body, but this I shall revive again on the third day and thereupon remain with you till the end of the world! (…) *it shall also come that at sundry places on earth, obstinate men shall be physically killing the bearers of the Gospel. But precisely such death shall then make believers out of the former, when they see that those who live a spiritual life out of My Word cannot be killed! Because those killed shall sporadically return to their pupils and teach them My Ways!*

But to the hard of heart, (…) neither I nor My disciples shall come to fully remove their night of doubts from their hearts. But when the end of their flesh comes neither over them they shall taste the evil of their faithlessness (…), while those who believe on Me through works shall neither feel nor taste death.[vii]

(**Jonael**) - (…) ***I am sorted out now, (…) but (…) just another question: Are we to still honour the mountain and your old House, and honour your Sabbaths there, or should we erect a new House here, to meet in Your name? (…)***

(The Lord) - ***Friend, that which is the right thing for you and mankind (…) I have already made known to you on the mountain today. But for the keeping of same it requires neither the old House on the Mount, and still less a new one in town, but only your believing hearts and a firm and good will. (…) Let Irhael tell you what answer I gave her at Jacob´s well yesterday***.

"Here the high priest turns to Irhael, and she says":

(**Irhael**) – ***The Lord spoke to me thus: 'The hour cometh, and now is, when the true worshippers shall worship God neither upon Gerizim nor in the temple at Jerusalem! For God is a Spirit, and those who worship Him must worship Him in spirit and in truth!*** (…) Full of exaltation, Irhael continues: ***My view is that since the Lord has bestowed such exceeding Grace upon us (…) and took lodging in this house, which is not mine but (…)His (…) we should assemble in it (…) always and honour the Sabbath in His glory***!

(**Jonael**) – ***Yes, yes, you are quite right, if only we were all believers; but (…) the weak (…) would be offended even more***!

(**The Lord**) – ***Irhael is right! Whoever is offended - well, let him be offended and climb his mountain! Once he no longer finds anything there, he will start thinking of something better. Do not in future build houses of prayer for Me but guest houses and refuges for the poor who can not pay you!***

In the love of your poor brothers and sisters shall you be My true worshippers, and in such houses of prayer I shall be frequently among you, without you necessarily becoming aware of it; but in temples built for

worshipping Me with the lips, (…) I shall henceforth dwell no more than man's intellect would in his little toe.

If (…) you have to awaken your hearts towards Me and enter upon the right humility in a (…) temple, then move outside into the temple of My Creations (…) is not the tree more glorious than all the splendour of the temple at Jerusalem?! A tree is a pure work of God, it has its life and brings forth nourishing fruit. But what does the temple bring forth? I say unto you: nothing but arrogance, anger, envy, the most blatant jealousy and domineering; because it is not God's, but the vain work of man. For this reason you too should (…) have nothing more to do with any temple!

But in this present house you may always assemble in My remembrance, whether on a Sabbath or other day, because every day is the Lord's and (…) you can (…) do good (…) in any (…) day.

Jonael looks astonished at the Lord, but He smiles to him in a very friendly manner. Irhael shows the greatest acceptance and earnest appreciation for Lord´s words.

CHAPTER 3 – The confrontation with the Roman soldiers in the courtyard of Jairuth´s castle

Place: Sihar, the courtyard of the old Essau´s castle, now belonging to the rich Jairuth[viii]

Characters: The Lord , Jairuth the merchant, the disciples[ix], Jonael with is wife and 7 daughters, Irhael and her husband, Mary, 2 angels (one of them, Raphael), a group of roman mercenaries with their commander and a deputy

Context: After Jairuth receives Lord and accepts His teaching, many angels instantaneously rebuild his castle (GGJ I, 61). The Lord and His group – the disciples, Jonael, the High Priest Jonael with his wife and daughters, Irhael and her husband, the doctor Joram and Mary, Lord´s mother – are all dinning in the big hall of the castle (GGJ I, 62). After dinner, the Lord decides to leave the castle and continue His journey.

Plot: **Jairuth finds out from two angels that he was denounced as an insurgent by some of his guests, envious on his wealth. Crossing the courtyard the group of the Lord is stopped by a detachment of Roman mercenaries, but these have no chance in the confrontation with the two angels**.

References scene: GGJ I, chp. 65

SCENE 8 (The confrontation with the Roman soldiers) - In the courtyard of the old Essau´s castle

Jairuth (who should be recognized as a host for the Lord´s group) crosses his castle´s courtyard with the Lord, His disciples, Jonael and his wife and daughters, Irhael and her husband Joram and Mary. Jairuth comes across two angels who are watching the group and addresses them:
(Jairuth) – ***Dear friends, don´t you want to come with us?***

(Raphael, the angel) – ***It is better for us to stay here, because some of your guests (…) have reported you to the Romans as an insurgent. Your house is in danger***.

„Jairuth asks with great agitation:"
(**Jairuth**) – ***What demon could have said such to the Romans***? (...)

(**The other angel**) – ***Jairuth... „there are (some) merchants in Sychar who are not as fortunate as yourself… (…) But because we guard you in the name of the Lord, not one of your hairs shall be bent."***

"This quietens Jairuth down and he makes haste to join the Lord.
As the group moves over the castle courtyard, a detachment of Roman mercenaries and thugs encounter it, making a halt and commanding it to stop! But the Lord steps forward, displaying the Nicodemus pass. But the commander says:"
(**The Commander**) – ***This is nothing in face of suspected treason!***

(**The Lord**) – (...) ***If you (…) lend your ear so willingly to a lie (of a bunch of grudgers) then lend it the more to the truth, for which you´ll find (here) more witnesses (…)***.

(**The Commander**) – (...) ***Vain excuses… (…). Only the court can establish the truth; Come with us, or force is applied***!

(**The Lord**) – (...)***Go to the castle and see if you discover any trace of a revolt. But if you want to force us to follow you (…) then we can counter you with proper force. (…) My time has not come yet (…) He who is in the right should also defend it by word and deed!***

"The commander looks over the Lord´s group large numbers and gives the order to catch and tie them up."
(The commander) – ***Arrest and tie up all of them!***

“The mercenaries and thugs fall upon the youths first, trying to catch them, but the youths dodge them so smartly that not one can be caught. As the soldiers and thugs are exhausting and scattering themselves in trying to catch the youths, the youths seeming to disappear in all directions, the Lord says to the commander:”
(**The Lord**) – ***It seems to me it´s getting hard for you to catch us?***

The commander heaves after the Lord with his sword, but that moment one youth rips away his sword, throwing it beyond visibility and so destroying it. The Lord says patiently to the commander:
(**The Lord**) – ***Now then, with what will you heave and stab at Me now***?

The commander says with raging fury:
(**The Commander**) – ***I shall (…) report this to Rome, and then (…) not a stone shall be left here atop another!!***

“But The Lord points to how his soldiers and thugs, tied up in ropes are being driven forward by the youths! Seeing this, the commander starts to implore his gods to save him from such humiliation!”
(**The Commander**) – ***What an awfull humiliation, by Zeus, Mars and all furies!***

“The Lord says to the youths to release the soldiers and thugs again”:
(**The Lord**) – ***Release them all***!
„The angels do so forthwith.”

(**The Lord**) – ***Are you still eager to try your strength on us?***

The commander, humiliated by the Lord´s good will, says:
(**The Commander**) – ***These youths would have to be gods, otherwise it could never be possible to defeat my warriors with bare hands***.

(**The Lord**) – (...) ***For you (…) they should be gods indeed; (hence) leave us to continue our journey and go on with your investigation in the castle*** (...)

(**The Commander**) – ***I herewith declare you innocent and permit you to continue on your journey.”***
Then he turns very decided to his soldiers. ***(And) you my troops (…) move to the castle, check out everything and let none leave the castle until you have checked everything***.

(**One deputy**) – ***Why not examine them yourself in the castle***?

(**The Commander**) – ***Don't you see my sword is gone?*** (…)

(**The deputy**) – ***We are no better off by one hair's breadth*** (…)

The commander looks all around him in great confusion.

(**The Commander**) – ***What - you (…) too?! (…) We can't do a thing without weapons!***

(**The Lord**) – ***Over there, under the tall Cedar, lie your weapons; go and get them, as we fear you just as little with your weapons as without them***!
With this they move towards where their weapons rest. People from the Lord´s group look at each other amused by this scene.

CHAPTER 4 – The healing of a palsied near the village and his wife's gratitude. The return and flight of the Roman soldiers

Place: a village from Sihar, in the neighbourhood of Essau´s castle

Characters: the Lord, people from the village (two men talking), the sick/healed man, Jonael, two angels (different from the ones in the previous scene, one talking), the dettachment of Roman mercenaries (from the previous scene) with its commander

Context: This happening takes place short after the previous scene.

Plot: **All inhabitants of the small village come to receive the Lord and His group in the friendliest manner. The Lord heals the sufferer of gout who sings and dance of joy, but is admonished by the commander of the mercenaries. When the two angels support the healed one, all soldiers take to their heels**.

References: GGJ I, chp. 66

SCENE 9 (The healing of the palsied and his conflict with the Roman Commander) - On a street in a small village from Sihar

"The Lord´s group press on eastwards and soon reach a tiny village, some twenty furlong distance from the castle. The entire community joyfully rushes out to meet them (…)"
A man from the village asks:
(The man) – Lord, please tell us if there´s anything we can do for You...

The Lord smiles at him and asks in return:
(The Lord) – ***Do you not have sick among you?***

Another man answers:
(The second man) – ***We have one fully suffering the gout!***

(The Lord) – ***Bring him here then, so he may be made whole!***

(The first man) – ***Lord, this will be hard! This sufferer is so paralytic that he has not been able to leave his bed for nearly three years, and his bed is hard to move*** (…)"

(The Lord) – ***Then why don't you wrap the sick in a mat and bring him over here!***

Next image presents the paralytic in the street, wrapped in a mat and carried by four men; many other people are gathered to see the healing. Lord immediately addreses to the sick.
(The Lord) – ***Do you really believe I can heal you?***

"The sick looks the Lord over and says:"
(The sick man) – ***Dear friend, you (…) sure seem to be a proper healer! Yes, yes… I believe it!***

(The Lord) – ***Now then, get up and walk! Your faith helped you; but beware of a certain sin henceforth, so as not to relapse into an even more acute gout.***

„ (...) The sick gets up forthwith, taking up the mat and walking. Noticing only then that he is completely healed, he falls on his knees before the Lord, thanking and finally saying:"
(The healed man) – ***Lord, in you there is more than human power; praised be God's power in You! Oh, blessed the body that bore You, and over-blessed the breast that fed You!***

The Lord adds with great gentleness…
(The Lord) – ***Blessed they who hear My Words, keeping them in their hearts and living accordingly!***

(The healed man) – ***Lord, where can one hear You speak?***

(The Lord) – ***You will surely know the high priest Jonael of Sychar, go and learn from him!***

The man turns to Jonael.
(The healed man) – „***Worthy high priest of Jehovah (…), when could I enter your house?***

(Jonael) – (...) ***Hence you would miss nothing at home, journey with us today and hear; there shall be quite a few more happenings***.(...)

(The healed man)- ***If considered worthy of travelling in such society, then I follow you with much joy! Because, dear friend, when one had to languish away in a hard bed for three years, with often unbearable pain (…), then one appreciates health! (…)That's why I wish (…) to do like a David - dance and leap before you, praising the great goodness of the Lord*** *(…)*

(Jonael) – ***Go and do thus, that before our eyes it should fulfill itself as written from the Lord, - "****Then shall the lame man leap as an hart*".

"With this the healed throws off the mat, moves quickly ahead of the company and starts leaping and jubilating, not letting anyone hinder him in his joy. Because after only two or three furlongs, those Roman mercenaries and thugs together with their leaders, who were scattered unto a side-track by the two angels at the castle, are disturbing his joyfulness, asking him what he is doing:" (...)
(Commander) – ***Man, what you think you are doing here?***

"But not letting himself be disconcerted and not seeming to regard the commander's question, he says while still hopping and leaping:"
(The healed man) – ***When men get merry, the livestock get sad, (…) for man's happiness brings death to the cattle!(…)***

(Commander) – ***Stop immediately, you madman!...*** shouts the commander deeply annoyed.

(The healed man)- (…) ***I was bed-ridden for three years with gout! Had you come to me and said 'arise and walk', (…) then I would have (…) worshipped you and each of your (…) words (…); but since you are not such, and your power is sheer nothing compared to my Lord's, I obey only Him!(…)***

(Commander) - ***Enough! If you don´t stop this spectacle, i will punish you with greatest severity!***

„At the same moment two of the youths come (from the behind) to the merry one, saying":
(Angel Raphael) – ***Don't let yourself be hindered in your joy***!

"Seeing the familiar youths, the commander yells out to his unarmed band."
(Commander) – ***Retreat! (…) Two more servants of Pluto***!
"At this command the band take to their heels in a manner not seen before. But the healed now leaps and jubilates the more (…)"

CHAPTER 5 – The healing of Jews from Capernaum

Place: Capernaum, house of Peter; eventually, the harbour of Capernaum (for the final image)

Characters: the Lord, a big group of Nazarenes partially composed of sick or possesed people (two men speaking, and other few voices from the group; the sick and possesed should be more than 20...)/ (replaced in the second day with a very big crowd), Peter

Context: The Lord and the disciples are hosted by Peter. Certain miracles happen before these events: a miraculous catch of fish, the transformation of a well's water into wine (chap. 100 – 101)

Plot: **The Lord heals many possessed and sick from Capernaum**

References: GGJ I, chp. 102; Matthew 8:16-20

SCENE 10 (The Healing of Jews from Capernaum) - In front of Peter´s house:

„(...) Those same Jews who the previous day (…) put the priests, scribes and Pharisees to the test, brought a great many possessed and a great many others suffering all kinds of illnesses, imploring the Lord to heal them all."

(**One man**): ***Lord, we beg you to heal all these, our sick…***

„(...) The Lord asked them in a lovingly earnest manner whether they believed that the Nazarene carpenter's son was able to do so. Because these people knew Him so to speak from birth:"

(**The Lord**) - ***Do you really believe that the Nazarene carpenter´s son is able to do such thing?***

(**The man**) - (…) ***If the carpenter's son was chosen of God to become a prophet to the people of Israel, then he is a prophet even if a thousandfold carpenter's son; (…) we believe without doubt (…)that you can help everyone, as you helped the son of the city councillor and the centurion's servant!***

(The Lord) - *Now then, since your faith in Me (…) is such, be it done to you according to your faith*!

"Upon this word, all the spirits left the possessed and those suffering all kinds of sickness and plagues became well instantly." [Mt. 8:16].

Images of plagues healing instantantly, of people rising from their beds and of possessed delivering the spirits as if inspiring and expiring profoundly with great movements of the body. Then the healed look at their bodies and then laugh and cry, embracing each other.

"That there followed no end of astonishment and thanks hardly need explaining! The most fitting and scathing debunking of the Jewish priesthood in aggregate also followed:"

(**Voices in the crowd**) - This is a man of God! The Pharisees are all hypocrites! Let´s all go to the temple and make justice!...

"But the Lord rebuked the accusers and showed them it is unwise to awaken a brood of sleeping vipers:"

(**The Lord**) - ***Those temple servants, full of cunning and malice, had (…) been sleeping like a brood of vipers in winter; but (…) you have forcibly roused them from sleep. Guard against their harming you therefore. Because they (…) derive lascivious pleasure from doing harm***!

"All recognise the truth of this lecture and regret the mischief they brought about by their rashness!"

People look at each other with fear and shame. A man from the crowd speaks:

(**Another man**) - ***Lord, You are right… such ignorants, we brought this danger upon you and ourselves!...***

“But the Lord comforts them and tells them not to divulge the sign worked there at Capernaum, except to some trusted friends of truth, who also know how to keep silence.”

(**The Lord**) - ***Don´t worry too much, my friends… just do not divulge the sign worked there at Capernaum, except to some trusted friends of truth, who also know how to keep silence.***

Next image is (the next morning at the dawn) with Peter´s house already surrounded by an immeasurable crowd, wanting to see The One Who had performed such incomprehensibly immense wonder!

“Peter asked the Lord (…):”

(**Peter**) - ***What should be done, Lord?… (…) The crowd continues to grow…***

(**The Lord**) - ***Get the large boat ready and we shall go to the other side of the sea, (…).[x] Although the people are here with the best intention, also the priests are sneaking up behind them, and at this stage we do not want to have anything to do with them***.

Final image of the scene could be a view to the harbour of Capernaum, as seen from above Peter´s house...

CHAPTER 6 - The miracle of the larder filling. About Mary. Avoiding vanity

Place: Mary´s house in Nazareth

Characters: the Lord, Mary, the disciples as guests (John, Peter speaking)

Context: This event happens after the Lord's return to Nazareth and certain discussions and facts concerning various testimonies about the Lord in the synagogue (chap. 105-107). Before that, Lord visited the Gadarens – people inhabiting the opposite site of the Sea of Galilee – and healed two possessed (chap. 104).

Plot: **The Lord helps his mother by filling the larder of her house with all kinds of goods. The disciples admire her very much, but the Lord explains them that she shouldn´t be idolatrized, as in fact, will happen during following centuries**

References: GGJ I, chap. 108

SCENE 11 (The miracle of larder filling) - Inside Mary´s house:

"The next day the mother Mary asked the Lord (…):"

(Mary) - ***How long would You this time be staying at the house? If we are expecting more visitors, I should look for some (…) provisions as there (…) is nothing much left.***

(**The Lord**) - ***Woman, do not concern yourself about Me or My companions nor about (…) provisions. For (…) He who nourishes the entire large earth and with His love appeases the sun, the moon and all the stars (…) knows exactly what this house needs. (…) The Father in heaven does not let His children go hungry, except - when it is necessary for their salvation. (…) Go to your larder and (…) see that you have been unnecessarily concerned***.

"Now Mary hurries to the larder and finds it filled up with bread, flour, fruit, smoked and fresh fish, with milk, cheese, butter and honey. When the mother sees such abundant provisions in her larder, she anxiously hurries back to the Lord, kneels before Him and thanks Him for so richly providing her larder."
Mary kneels before the Lord, lovingly kissing his hand and pressing it to her cheek (no words are necessary to be heard).

"But the Lord quickly bends down, raises the mother to her feet and says to her," smiling:
(**The Lord**) – ***What are you doing to Me? This is due to the Father alone. Rise, for we have known each other already for thirty years, and I am still (…) the same (…)***

"But Mary weeps with joy, greets all the disciples and then quickly leaves the room to prepare a good midday meal. The disciples, however, step up to the Lord and say:"
(**John**) – ***Look, what a dear woman and what a loving mother. She is now already forty-five years of age and looks as if she were hardly twenty…***

(**Peter**) – ***What great loving concern (…). In truth, a woman of women of all the earth!...***

(The Lord) - ***Yes, indeed, she is the First, and there will never be another like her. But in the future more temples will be built to her than to Me and (…) people will believe to be able to attain salvation only through her.***

Therefore, I now do not want her to be praised too much. She knows that she is the mother of My body and is also aware of who is behind this body (…).

(…) Be very good and nice to her, but beware of according her any divine adoration. For, notwithstanding all her very best qualities, she is still a woman; and the gap from the best woman to vanity is only very narrow. And any kind of vanity is a seed of pride from which has come, is still coming and will always be coming all evil into the world. (…)

CHAPTER 7 - The resurrection of Sarah, daughter of Jairus

Place: Nazareth – Mary´s home; the harbour of Capernaum[xi]; Capernaum – house of Jairus

Characters: the Lord, Peter, Jacob and his brother, John, Mary, other disciples, Jairus – the principal of the school and Synagogue at Capernaum, his wife, Sarah – his daughter, a group of people gathered at the house of Jairus (say, 15)

Context: Previously, some revelations about Judas (chap. 109) and the healing of the Greek woman who touched Lord's garment (chap. 110)

Plot: **The Lord meets Jairus on the sea and this one asks Him to save his sick daughter, but when arriving to Jairus´s house, the girl is already dead. The Lord ressurects her and the joy of her parents is overwhelming. The group outside the house is also terribly amazed and even frightened, when the Lord is asking them to keep complete silence about this event**.

References: GGJ I, chp. 111, 112 - 113

SCENE 12 (Preparation for sailing) - Inside Mary´s house:

(**Peter**) – ***Lord, should I go ahead and prepare the big boat***?

(**The Lord**) - ***No need to trouble yourself. It shall be ready for us when we get there***.

(**Mary**) – ***Then, you wish me to prepare any lunch or dinner for You***?

(**The Lord**) – ***Neither (…) lunch nor dinner, because we shall not return until late at night***!

SCENE 13 (The appeal of Jairus to the Lord) – On the sea

"A great crowd was assembled there when we got to the sea; there were several ships there, not excluding Peter's. The Lord and the disciples boarded Peter's at once and pushed off to sea.

When however the people saw the Lord head for the sea, they boarded many boats to paddle after Him. But one of the boats also carried one of those three Pharisees who was a school principal and who had an attractive country property near Capernaum and who on that day had been at Lord's house at Nazareth. When his boat had caught up with His, he fell on his knees in his boat, imploring Him and saying:"

(**Jairus**) - ***Lord! My daughter is in her last stages! If only You would (…) lay Your hands on her, so she would get well again***!

SCENE 14 (On the way to Jairus's house) - Near Jairus´s house

The Lord and His group are walking towards Jairus´s house, while he "came running almost breathless, to bring him the sad news of his daughter's death!

The principal became grief stricken, saying to the Lord:"

(**Jairus**) - ***Dear Master, since it is (…) too late for me now for helping my daughter, who was my everything, do not further trouble yourself***!

"After these words he started sobbing loudly; he had much loved his daughter, who was very shapely and well-bred, with the build of a twenty year old and was also this principal's only child.

After hearing his domestics and then the exceedingly grieving principal himself, with whom Lord´s heart commiserated, He said to him:"

(**The Lord**) - ***Fear not, friend, but believe; your daughter has not died but only fallen asleep and I shall awaken her***!

“On hearing the Lord thus, the principal began to breathe more easily. When they were still some thousand paces from the principal's house, the Lord said to the crowd, as well as to those disciples still of a more feeble faith:”

(**The Lord**): ***You should all wait here.***

“And only Peter, Jacob and his brother, John were allowed to come, for on their faith one could already build houses.”

SCENE 15 (The resurrection of Sarah) - In Jairus house

“Entering the room where the deceased lay on an adorned bed, the Lord said to the many commotionists:”

(**The Lord**) – ***What are you carrying on and wailing for?! The little daughter has not died but only sleeps***!

“But they laughed the Lord off and said:”

(**A woman**) – ***Yeah, that's what the sleeping look like! When there has been no breath or pulse for three (…) hours (…) according to your knowledge one sleeps?! Yes, (…) that also is sleep (…), only no one awakens from it except on judgment day***!

“But the Lord says to the principal”:
(**The Lord**) – ***Get them all out, because their unbelief is no good to Me***!

“The Lord then went back with the principal and his grieving wife and the (…) disciples to the chamber where the deceased little daughter lay, stepped straight to her bed, took her left hand and said to her, 'Talithakumi' - which is to say, 'I say to you little maiden, arise!”
(**The Lord**) - ***Talithakumi***!

“Immediately the little maiden rose, leapt cheerfully and merrily from her adorned bed and went around the room in her former liveliness, caressing her tearful mother and father! At the same time the merry little maiden felt empty in the stomach and therefore hungry and that she therefore wanted to eat a little. The parents, elated beyond all measure, turned to the Lord with many a tear of joy and thankfulness, asking:
(**Mother of Sarah**) – Lord, can we give our daughter something to eat?

(**The Lord**) – ***Indeed give her to eat, whatever she likes and (…) is close to hand!***

SCENE 16 (Sarah talking) – On the same spot

“After the girl was filled and had said thanks, she went over to the parents and asked them softly”:
(**Sarah**) - ***Who is this man, dear parents? While on the bed, I have seen a great number of (…) angels… “Amidst the angels there stood a most friendly man looking in my direction, then (…) seizing me by the hand and saying, 'Talithakumi', after which call I woke up immediately! And behold, this man here looks exactly like one I saw among so many angels! Oh, this must be a most wonderful man indeed***!”

“The principal understood the daughter's question only too well but, having received a hint from the Lord, he said to the daughter”:

(**Jairus**) - ***You had a beautiful and true dream, which I shall shortly explain to you***.

“And the little girl was happy with that.”

SCENE 17 (People astonished by the apparition of Sarah) – In front of Jairus´s house

"But the Lord asked the principal to come with Him into the open, together with the daughter and mother, so that those tarrying outside should be put to shame on account of their unbelief! And they went outside. And when these unbelieving saw the daughter and how well same looked and cheerfully proceeded to question them on why they stood there so puzzled and frightened, these were horrified even more and said":

(**Voices in the crowd**) – ***This is a miracle above all miracles! (…) The girl truly was dead and now lived***!

"And they were determined to spread this all over the place at once."

(**The Lord**) – ***Keep this to yourself, if you care about the life of your body and soul!***

"And they kept their silence and departed."

CHAPTER 8 - Healing of the possessed deaf and dumb. The Pharisee's testimony as of the devil and its consecquences

Place: Nazareth, Mary's house

Characters: the Lord, several Pharisees and scribes (two Pharisee speaking), the dumb and possessed man, commander Cornelius, Matthew and the rest of disciples, [the voice of the evil spirit]

Context: This event takes place after the resurrection of Cornelius's daughter in Capernaum (chap. 128), who later described her short experience in the after-life (chap. 129) and the healing of the two blind-born men in Nazareth (chap. 130)

Plot: **The Lord heals the dumb and possessed man, but the Pharissees affirm the He did it with the help of the chief of devils. Enraged, Conelius pronounces crucifixion for the wicked. Their clever apologetics and rescue through Jesus**

References: GGJ I, chp. 131, Matthew 9:32-35

SCENE 18 (Healing of the possessed deaf and dumb) – In a room of Mary's house

"(…) New arrivals brought a man who was both dumb and possessed [Mt. 9:32]. Several Pharisees and scribes whom we had left behind at Matthew's house had also followed them, to see what the Lord should do inside the house and to where He would turn. In front of the house they encountered the two blind, who immediately told them that one dumb and possessed is about to be healed, but they told them nothing about themselves, for they still feared in their hearts.

In response to this the Pharisees hurried, lest they should be late. On entering the room, they recognised the possessed, who also was dumb and they said:"

(First Pharisee) - *Oh, this one we have known for a long time. (...) When his devil gets wild, he uproots trees and no wall or chain is too strong for him. (…) Everything flees before him, even the most rapacious animals. (…) This one only the devils' chief can heal*!

(The Lord) - *And yet shall I heal him, that you should at last recognise that all beings must obey God's might*.

"Therewith the Lord stretched out a hand over the possessed and spoke:"

(The Lord) - *Come out of this person, you (…) evil spirit*!

"Here the spirit cried:"

(The evil spirit) - *Where should I go*?

(The Lord) - *Where the sea is deepest, there a monster awaits you*!

"The evil spirit cried out again and at once left the man. Thereupon the man at once assumed an amicable appearance, began to talk full of gratitude, answering everyone with propriety and the gentlest of words: all became convinced that he had also lost his deaf and dumbness.

The disciples however and all folk present began to greatly marvel, saying:"

(A man) – *Truly (…) this has never been heard of in Israel* *[Mt. 9:33] (...)*

***Since Abraham, quite a few wonders have taken place, but, as God truly lives and reigns, nothing equals this wondrous deed*!**

„This wonderment thoroughly angered the Pharisees, and not being able to contain themselves, they spoke to the people:"

(A Pharisee) - *How can you be such blind fools! (…) We told you that only the devils' chief could do this. (…) He cast out this devil through the devils' prince*. [Mt. 9:34]

"This testimony to the Lord in front of the people by the furious Pharisees was the last straw to the commander Cornelius, also in attendance. Utterly outraged at these remarks, he thundered a sentence over the Pharisees and scribes:"

(Cornelius) - *Even this very day the cross shall be your lot! I shall make you tell the difference between God and the devil*!

"Hearing such thunder, the Pharisees began to dreadfully howl and despair. But the people were jubilant (…)

Matthew the tax collector steps over to the Pharisees, saying:"

(Matthew) - *It is about four days since on the last Sabbath the Master Jesus freed my uncle from palsy,(…). The Master Himself spoke to you with such wisdom that you were filled with astonishment and were forced to ask how He came by such wisdom. Yet neither His Spirit (…), nor His unheard of deeds were able to open your eyes. (…) Hence I praise the chief Cornelius for condemning you to the gallows*[xii]!

"When the Pharisees in their great fear saw that no one felt mercy for them or were about to intercede with the Commander, who held the inexorable Jus Gladii over all Galilee, they fell on their knees before the commander, averring that they had not meant Jesus harm, the way it was taken, but had only wanted to highlight how the obviously divine power within the Master of all Masters Jesus, could and has to also manifest by making the prince of the devils subservient to it, for it should be bad for mankind if God had no power over the devils. If undisputedly however God's supreme power is acting through Jesus, then it has to be able to reign over all devils as over all angels and be capable of enforcing their strictest obedience:"

(Another Pharisee) – (…) *We only wanted (…) to emphasise that his godly power extends over everything in heaven, on and under the earth... even over the chief of devils (…) We therefore beg you in the divine name of Jesus that you would most mercifully retract the pronounced sentence*.

(Cornelius) - *If Jesus, the Master, is willing to put a word in for you, then I shall retract my word; but (…) otherwise, (…) you die without further ado (…) this day*. (…)

"After these words from the chief, they all rush at the Lord, clamouring:"

(The first Pharisee) - *Oh Jesus, you good Master, we beg you to rescue and save us.* (…)

(The second Pharisee) – *(…) We all are convinced now that you are a purest servant of God to us, His unfortunately (…) degenerated children*. (…)

(The Lord) - *So go home in peace! But beware of more exploits, or I would no longer say to you then: 'go home in peace.*

"They all promised, and the commander said:"

(Cornelius) - *As He gave you the peace, so give I, taking back the sentence for now; but beware if I find out even the least about you*.

„The Pharisees thank the Lord and the chief exceedingly and fervently, departing hastily and keeping utter silence; for they all dreaded Cornelius terribly. But in their hearts they hatched that much harder how to ruin the Lord and revenge themselves on the chief; yet they had to, due to lack of opportunity, grin and bear it, their survival depending on it. This nevertheless was good for Lord's cause, for He now could for a lengthy period, until late autumn, preach the Gospel of the Kingdom of God without hindrance in all the cities and market places of Galilee, healing all kinds of diseases and sicknesses among the people. [Mt. 9:35]"

CHAPTER 9 - The very poor city and the abundance brought by the Lord. The little children coming to Him

Place: a small and extremely poor small village near Nazareth

Characters: the Lord, Peter, people from the village (an old man, a young woman, two grown-up children and a three years old child speaking) , many disciples – between them, the 12 future apostles, now chosen for their first mission

Context: This events happen shortly after the healing of the possessed deaf and dumb (Mt 9:32- 35)

Plot: **The Lord saves the people of this small village, bringing in their houses everything they need for their every day life. Children and especially a very small one among them are recognizing the Lord as the long awaited Messiah. They give a great example of loving the Lord for all Creation and all Heavens. The Lord sends away 12 of his disciples for their first apostolic mission.**

References: GGJ I, chp. 132 – 133; Matthew 9:36-38, 10:1-4

SCENE 19 (The poverty of the small village and its causes) – On a street in the small village

"(…) The Lord and His group had reached the little village where they found truly indescribable misery. Parents and children were walking about literally naked, covering their nakedness with foliage. When the people saw them approaching everybody, big and small, young and old, came hurrying towards them begging for alms, for they suffered great want. Children were crying, holding their hands over their tummies, for they were very hungry having had nothing to eat already for two whole days. The parents were in despair, partly from their own pangs of hunger, but even more so because their little children were asking for bread and milk. Peter, who was very deeply moved by this sight, asked a staunch-looking old man":
(**Peter**) - ***Friend, who has made you so extremely miserable? (…) Did some enemy come and rob you of everything, even disgracefully ruining your houses*** (…)?

"Says the man in a tearful voice:"
(**The old man**) - ***Oh you dear and no doubt good people. This was done by the (…) greed of the (…) king Herod. (…) We could not raise the taxes which he had demanded of us ten days earlier. His bailiffs gave us a deadline of six days.(…) During this time they (…) consumed almost all our (…) provisions and on the seventh day - since we could not (…) pay the exorbitant tax - they took everything we had (…) we only barely escaped with this miserable life. (…) If God does not help, we shall still today die of starvation together with our children. (…) Which one of all our sins before You, O Jehovah, has brought such punishment upon us***?

"Here, the Lord steps up to the old man and says:"
(**The Lord**) - ***Friend, the cause for this is not your sin (…). You were the purest in all of Israel, but some worldly desires were still clinging to your soul. God, however, who loves you, wanted to free you all at once from the world to make you fully capable of absorbing your heavenly Father's grace. This has now happened and you are now safe from Herod for all times, for (…) those (…) who have been made beggars are struck off the tax register. And so you see, you have been freed from the world at a single stroke. That is God's greatest blessing for you and you can now begin to care for your soul in all earnest. (…) Now go to your roofless houses; there you will find food and clothes. Refresh yourselves, put on clothes and then come back here*** (…).
"Hearing this all the poor people hurry with gratitude and faith into their half-destroyed houses…"

SCENE 20 (The wonder gifts and the gratitude of children and women) – In one of the villager´s huts

"(…) And are amazed when they find the tables laden with plenty of good food and also all kinds of clothes for old and young, big and small and for both sexes separately. They ask each other how this has come about, but no one knows the answer.
When they find even their larder fully stocked, woman and children say to the men":
(One young woman) - ***That has been done by God… He who in the desert had for forty years manna rain*** (…)

(A child) - ***Oh, that is certain: God does not ever forsake the ones who implore Him*** (…)

(Another child) - ***It would have been an unprecedented case if God had not granted our prayers in this our greatest distress, for God is always full of love for those who call to Him (…) Let us from now on love Him above all!*** (…)

"Says the old man who happened to belong to this particular family where the whole village used to gather to listen to his wisdom, for he was well versed in the Scripture":

(The old man) – ***My children, friends and brothers. It is written: "****From the mouth of the little ones and babes I shall have myself praised****!" And look, here we have it before our eyes and ears. The dear Father has looked at us in His great mercy and had done this for us! (…) Now let us go outside to the young who sent us to our houses (…) He must be a great prophet - maybe even Elias who is to come once more prior to the (…) promised Messiah***.

Says a little child that has only recently started to talk:

(The little child) – ***Father! Could not this man himself be the (…) Promised One?***

"Says the old man" very astonished:

(The old man) – ***O child, (…) you did not speak like a child just now, but like a sage at the temple in Jerusalem.***

(The little child) – (…) ***Prior to this, talking was so difficult for me and now so very easy (…). But why should this surprise you, since we are surrounded by God's wonders?***

"Says the old man, pressing the little child to his heart":

(The old man) - ***Yes, yes, you are right! Everything here is a wonder, and you are surely not wrong if you (…) take the young man to be the Messiah. For us He is certainly that.*** (…)

SCENE 21 (The Lord and the little child. Indications for the first mission of the apostles)
– In the street where the Lord awaits for the villagers

"Now they all hurry outside to the Lord and the little children are the first to throw themselves at His feet bedewing them with their innocent, purest tears of gratitude and joy.

But the Lord gazes up at the firmament and says in a loud voice":

(The Lord) – ***You heavens! Do look down and learn from these little children how your God and Father wants to be praised! O creation, how endlessly vast and ancient you are (…) and yet you could not find the way to the heart of your Creator, your Father, like these little children. Therefore, I tell you, 'Who does not come to Me like these little ones, will not find the Father.***

"Thereupon the Lord sat down and blessed and caressed the little children. And the little child said to the old man who called out in some confusion":

(The little child) – (…) ***Father, there is more than Elias here, more than your Messiah. Here is the Father Himself, the good Father who brought us bread, milk and clothing***.

"The old man begins to weep, but the little child leans his head against Lord´s bosom which he begins to kiss and caress, and after a while he says":

(The little child) - ***In his bosom the true, good Father's heart is beating. Oh, if I could only kiss it*** (…)!

(The old man) - (…) ***Little one, do not be naughty***.

(The Lord) - ***Unless all of you become that naughty, you will never come as close to the Father's heart as this dear little child.***

"Matthew, the Evangelist, and John come to the Lord and say":

(Matthew) - ***"Lord, this deed should really be recorded…*** (…)"

(John) - "***This is so extraordinary and purely divine***!"

The Lord answers, while carrying the small child in His arms:

(Lord) – ***Did I not accomplish the same at Sychar, did I not just a few days ago provide also My house in the same way the house of My disciple Matthew? You wanted to record all that and I did not allow it, for which I have My very good reason. (…). I alone know best what the world needs and shall tell you what you may again record of a new deed and when. (…)***

But now, My dear disciples, I shall choose from your midst some whom I shall already now send out into the towns of Israel to preach the Kingdom of God to the people.[xiii] You, Simon Peter, are the first; you, Simon's brother, Andrew, are the second; you, James, son of Zebedee, are the third and you, his brother, John[xiv], are the fourth; Philip, you are the fifth, you, Bartholomew, are the sixth; you, Thomas, the seventh and you, Matthew the publican, are the eight; you, James, son of Alphaeus, are the ninth and you, Lebbaeus, also called Thaddaeus[xv], are the tenth; you, Simon of Cana, are the eleventh and you, Judas Iscariot, are the twelfth.[xvi]

I am giving you twelve the authority to cast out unclean spirits from men and to heal all kinds of contagious diseases and other ailments. You shall preach the Kingdom of God everywhere, but keep silent about certain (…) deeds.

The twelve disciples are looking at the Lord and at each other: each one has a specific reaction, but all are deeply impressed.

CHAPTER 10 - Kisjonah wants to open a school for Lord´s teachings; the cleaning of the mountain. The persecution of Jonael and other Lord´s disciples and the teaching about fighting the world

Place: area of Kisjonah´s house [xvii] from Seba, a fishing village situated at the Galilean Sea[xviii]

Characters: the Lord, Kisjonah – the tax collector and his 5 daughters[xix], disciples (Peter speaking), Jairuth, Jonael and one angel[xx] and a larger group (say another 20 people)

Context: On Kisjonah's domain, the angel accompanying Jairuth performed hundred tasks in separated locations in just one moment. Afterwards all guests and their host ate a wonderful supper .

Plot: **The Lord cleans the hill near the Kisjonah´s house of all vermin and explains what is the destiny of his teaching and of any school presenting it, also detailing for the disciples the significance of the parable of the sower who cast good grain into the soil but later found tares in among the wheat**

References: GGJ I, chp. 197, 144:7, 146:7, 195:1-2, 200, 201

SCENE 22 (The idea of a school for Lord's teachings) – In the courtyard of Kisjonah house

After the meal, the Lord invites everybody to "settle down on the lawn under the sky; for He has much to say (…) and show to them".

"This offer was agreeable to all, and they soon rose from the tables and proceeded into the open and unto a hill of some forty metres height which gently rose at the end of the garden some thirty paces inland from shore."

(**Kisjonah**) - ***Although this hill affords a lovely view of the (…) sea, (…) it was always massively infested with snakes, adders and vipers, probably on account of its proximity to the sea. I tried everything to chase off the vermin, but it was useless***!

(**The Lord**) - ***Let it be! Henceforth it shall not be serving this vermin for an abode, of this you can be fully assured***!

(**Kisjonah**) - (…) ***Then firstly I would thank You from the bottom of my heart for such riddance, and secondly, in remembrance of You, a proper school shall be built here (…) expounding Your purest teaching***!

(**The Lord**) – ***Such school (…) shall (…) enjoy My blessings. Unfortunately however, the (…) world (…) shall with time not spare this school and neither (…) My purest teaching;(…) Nothing is lasting in this world! (…) But let us now go up the hill!***

SCENE 23 (The miracle of hill's purification) – In front of the hill

"The Lord and Kisjonah move ahead, with all the disciples and with Kisjonah's servants at their heels. As they come to the hill however, Kisjonah notices a hefty adder in front of him moving up the hill, and he soon espies several of them and says to the Lord":

(**Kisjonah**) – ***Lord, did I actually not have enough faith for this vermin to have cleared out?***

(**The Lord**) – ***This is for the purpose of your seeing and recognising the fullness of the Son of God's glory! And so pay heed!(…)***

Here the Lord faced the mountain and threatened the beasts.

(**The Lord**): ***- All you vermin, leave this hill for as long as any of these peoples´ offspring occupies it!***

"And these shot like arrows out of their holes by the many thousands and fled into the sea; and thus the mountain was cleansed of this vermin for evermore, and there was not seen again upon this hill any ever so small worm."

SCENE 24 (The parable of the sower) – On the top of the hill

„The Lord´s group however then moved up the hill unconcerned, and since there was already some dew on the grass, Kisjonah had brought a great many carpets, covering nearly the entire hill, once again enjoying also the youth's (angel´s) formidable service. Thereupon they happily settled down on the fairly choice carpets."

Image with Kissjonah carrying a lot of carpets, the angel taking them and in an instant having them covering a part of the hill.

"Lord´s disciples however, who, notwithstanding all their thinking, brooding and meditating about the parable of the tares in the field could not get to the bottom of it, came over to the Lord on the hill and asked Him (…)":

(**Peter**) – ***Lord, we would very much benefit if you would clarify for us the parable of the sower who cast good grain into the soil but later found tares in among the wheat***.

(**The Lord**) – ***Did you not hear what Kisjonah is preparing to build on this hill in memory of Me, and how I told him how such institution would fare in view of the world? Behold, this has an application with the good field that was sown with the purest of wheat and yet sprouted a great many tares in its midst afterwards! Behold, the signification of the parable is this: It is I (…), Who is now casting the good seed[xxi]. The adversary sowing them is the devil. The harvest is the end of the world and the cutters are the angels![xxii]. But just as one weeds the tares from the field, binding them in bundles and burning them, so it shall be also at the end of the world[xxiii].***

The Son of Man shall send out His angels and they shall gather together from His kingdom everything that offends, and all those men who act unrighteously[xxiv] and who have neither eyes nor ears for the want of their brethren, and still less a heart, and shall cast them into the fiery furnace, where there shall be wailing and gnashing of teeth[xxv]. (…)

For just as heaven in all glory shall sprout from the hearts of the righteous, so shall sprout what is in the unjust's heart; a bad grain shall not bring forth good fruit into all eternity. (…)

"But now[xxvi] the Lord call over the two Sycharites (Jonael and Jairuth), to put to Him the case for which they came here. And Jonael, the spokesman, says":

(**Jonael**) – ***Lord, (…) it (…) is hard to believe that people who together with us have the enduringly great signs of Your divine power before their eyes, should be so evil!*** ***They acknowledge the truth and persecute it for the very reason that they have to acknowledge it as truth!*** ***Me they have expelled; had brother Jairuth not taken me in, together with my family, I should be without roof over my head!***

Lord, how fervently and how often I had prayed to You in spirit for You to come and stand by me against my enemies, yet it was in vain, and you did not come to help us out of our worst plight!

Whilst it is true that You left us(…) visible angels to serve us, (…) they say that they can do nothing without Your will, for only Your will is their entire power and authority! This is all true of course; yet (…) hundreds turn into heathens, hundreds are caned and mocked in public places for Your name's sake.(...) And against all this Your angels, who dwell with us, have taken not one step! Lord (…) must all power and might over You be ceded to Satan on this earth? Or is his hell in all earnest more powerful than Your heavens? (…) ***We are not asking for a peaceful paradise in this world, but only that we should not have to live among devils in the most perfect hell. From this, oh Lord, protect us!***

(**The Lord**) – ***Friends, I did indeed know that this would soon happen, so that Satan may complete his work. However, the ones who fled to the heathens could also have found refuge here in Galilee, and those who cursed My name in order to save their earthly possessions would have done better to free themselves***

from all their worldly ties than by cursing My name to safeguard their possessions to which eternal death is attached. (…)

Behold, as the gold is proved in the fire only thereby gaining its great value, thus it must be with you who truly wish to be My (…) followers. My Kingdom for which all of us are now working is not of this world, but of that vast, eternal, everlasting one which follows this earthly (…) short trial life. Therefore, I do not give you peace for this world, but the sword, for you have to attain to the freedom of eternal life through the battle with the world and all it offers you. For My Kingdom suffers force, and those who do not seize it forcibly will not enter it. (...)

(…) You need to take this phenomenon in Sychar as you find it and join the fight, whereat I shall support you; but if you immediately allow men's blindness and evil to provoke you hands over heels into rage, straight away calling for consuming fire from heaven over such evildoers, then you can fare no other than you have done.

Nor can My angels be of service to you in such cases, for such service would be diametrically opposed to My eternal order.

If you intend to be victorious fighters for My kingdom, then prepare yourselves a sharp sword from pure truth; but this is to be fashioned from the purest and most unselfish love. Then fight courageously with such sword, not fearing those who in extreme cases can kill your body but then can harm you no more.

If however you must fear, then fear Him Who is a true Lord over life and death and Who can reject or accept man's soul.

He who loses his earthly life in a just fight for Me shall regain same to full measure in My Kingdom; but he who strives to cling to his earthly life in his fight for My sake is a coward, and the victorious crown of everlasting life shall not be his.(…)

CHAPTER 11 - Healing of the 200 sick people from Samaritean Cana. Greek stoic Philopold admits that he comes from planet Procyon

Place: Samaritean Cana[xxvii] (near Kis, a town belonging to Kisjonah, next to the border between Galilee and Samaria)

Characters: the Lord and the disciples (Matthew speaking), Kisjonah, a crowd of people (two men and an elder speaking), the Greek Philopold, angel Archiel

Context: After a lot of teachings given by the Lord to Kisjonah and his other guests and a great storm on sea which destroyed the ships of Lord's enemies, they all made an excursion in a valley in the area of Kis, on the route to Damascus. They stopped in the village Cana of Samaria.

Plot: **Kisjonah announces people from Cana that all their debts were payed by the Lord, Who presents himself as a messanger of the true God and in order to help people believe, heals all their sick. However, Greek Philopold has an annoying stoic attitude and opposes Lord´s teaching, but this only until he discovers in a vision the whole truth about his previous existences and the conditions he accepted before incarnating on this Earth**.

References: GGJ I, chp. 210-211; 212-216

SCENE 25 (All debts of people of Cana to Kisjonah are payed by the Lord) – On a street of Cana

"As the Lord and His group arrived in Cana, with the Jews as well as the Greeks noticing the familiar Kisjonah, they rushed over and greeted him, pleading forbearance for their debts, as both the Jews and Greeks owed him substantial sums of money."

An image of a group of people gathering near Kisjonah, visibly pleading for something.

"But Kisjonah said":

(**Kisjonah**) – ***(…) I came to bring you comfort(…): your arrears are more than paid, for my and your Lord has paid them(…), so you can cheer up and be untroubled***.

"On hearing such, the Cana residents joyfully probe Kisjonah as to who and where such Lord would be, who did them such great favour, that they may go and thank him and do him honour (Some wondering voices in the group). Kisjonah places his hand on Lord's shoulder, saying":

(**Kisjonah**) - ***This is He before Whom to bend your knees***.

"Hearing this, the residents fall on their knees before the Lord, calling:"

(**One Greek**) – ***Hail Thee, our (…) unknown benefactor. (…) Have the forbearance to tell us how we can repay such grace (…)***.

(**The Lord**) – ***Let you from now on be righteous in everything, love God above all and your fellow men, who all are your neighbours, as yourselves. Return good unto those who do you evil; bless those who curse you, and pray for those who persecute you. In this way shall you be accepted as children of the Most High, and in this shall consist your only real gratitude for all I have done for you***.

(**Another Greek**) – ***Lord and friend. We have many gods! Which one of the many gods should we indeed love above all (…)? Or should we love the God of the Jews (…)? (…)***

(**The Lord**) – ***The gods whom you Greeks worship are no more than idle machination, made from matter by human hands. (…) The God of the Jews (…) nevertheless is the only true, eternal God, Who out of Himself once created heaven and this earth, with everything on it, in it and under it (…). I am (…) His Messenger from eternity, and have now come (…) to proclaim this Gospel to you. (...) In order for you to believe more***

easily however, bring all your sick, and I shall make all of them well, regardless of which sickness they may suffer from. (…)

SCENE 26 (The healing of sick people from Cana. The lord talks to stoic Philopold) – The same spot: the street is now full with sick people

"(…) They all rush to their dwellings, quickly bringing about two hundred sick over to the Lord. When the sick; some escorted, others sitting on mules and some carried on stretchers, were assembled around the Lord in a semi-circle, the elders of this place stepped over to the Lord with a supplication, saying":

(**One elder**) - ***Lord, You Who have freed us of our debt (…) heal these poor if You can, that they too may enjoy with us the fullness of the great favour you bestowed upon us***.

(**The Lord**) – ***Yes, I have urged you to do this and can, and will keep My promise, but to begin with, I ask whether you can and want to believe this***? (…)

(**The elder**) – ***Lord, it seems to us that You are capable (…) to heal our sick with wondrous remedies as yet unknown to us***.

(**The Lord**) – ***But what if I have no special medications with Me, (…) how do you think I shall then heal these sick***?

(**The elder**) - ***Lord. (…)Perhaps You have supernatural means at Your disposal, something we cannot know; or You could be perhaps a disciple of the famous wonder-physician of Nazareth by the name of Jesus? (…) ...but... what is this?!***

Images (from a certain distance, as seen from the Lord, for example) of the sick people moving in great amazement and happily embracing each other.

Even whilst we are (…) thinking on Your being a disciple of Jesus... all the sick are getting up! The blind are seeing, the lame walking, the dumb speak, the leprous are clean. (…) Among them had been several choleric and some with consumption, and they are well!

Surely this is unheard of from the foundation of the world. In the great almighty God's will, how did this take place? Did You perhaps heal them all? Or has an angel descended to this valley from above and invisibly touched all the sick and healed them? (…)

(**The Lord**) – ***What does the 'how' matter, as long as the sick, through My will and through My Inner Word, (…) became completely well (…)? But this deed did not take place so much on account of the sick as on your account, who indeed are whole in body, but (…) more sick of soul than were those physically sick. (…) I should be very happy if I could also heal your souls the way I healed the physically sick. Still this is not so easy, as each soul has to be its own physician. But the spiritual medicine I have already given you before, use it (…) and you shall become well in your souls, and shall therewith transform yourselves into the true children of God***.

(…) ***You Greeks, through your clever spirit of usury are to henceforth desist from forcing the already poor Jews to borrow money on prescribed land-rent rates, in order to achieve your unjust demands. Is it you that created this earth with its diverse treasures, that you should now act as if it was your property?***

"The talk makes the Greeks hesitant, with some saying":

(**Philopold**) – ***The usually stupid Jews have worked this out very well with this miracle-working Jesus (…) But we stand on solid ground***.

"This time however the Lord became indignant with the Greeks' intransigence, saying to the hard-nosed speaker, who tried to dissuade the somewhat better Greeks from doing the right thing":

(**The Lord**) – (…) ***I say unto you braggart of a Greek who calls himself Philopold, that the fly that sometimes makes a business trip unto your nose stands more firmly on your nose than you do on the ground!*** (…)

"At these Lord´s rather intentionally sarcastic words, Philopold the Greek, who was by nature a bit of a satirist, became piqued, saying":
(**Philopold**) – ***Look at the rare sight. Even a Jew sarcastic? Probably the first and last in Israel. Friend, when a Greek speaks of courage it is factual. For a Greek knows how to escape from life, seeking death.*** (…)

(**The Lord**) – ***Let go of your vain bragging, and do as I commanded all of you, or you shall earnestly force me to put your courage to a tough test. (…) If however you and your followers want to push your luck, then you shall be properly convinced that an angry God is not so easily appeased as to let a crude sinner get away without a well-earned punishment***.

(**Philopold**) – ***This sounds typically Jewish! The Jews had certain seers; these never opened their mouths, except for sheer warnings of which some came true upon certain (…) unspecified times. Most of them however were empty air, for the earth's nature (…) always has been stronger than the mouth of a Jewish prophet (…)***

"Says Matthew, the apostle, to the Lord privately, (until recently the tax-collector at Sibarah)":
(**Matthew**) – ***Lord, this one I know quite well, a thoroughly annoying person*** (…)

(**The Lord**) – ***Let it be. I have a little test for him*** (…)"

Matthew stands back, but Philopold recognised his tax collector from Sibarah, saying to him:
(**Philopold**) – (***...) You miserly turnpike jockey (…) No need for you to actually stir up this wonder savior against me (…) I am a true stoic, to whom nearly all of creation is hardly worth a bump on the nose, and myself and miserable life even less. How would you therefore punish me? With death? I tell you I long for same, together with eternal annihilation (…)***

Give me to eat and drink without my work or effort, and I shall be satisfied for at least the duration of earth-life; but having to work unreasonably hard for maintaining this being, (…) and on top of that be obliged to thank some god for it and at the same time keep certain commandments, only for the creator's selfish benefit, for this let me 'thank you, not' to all Jewish and Greek gods (…)

(**Matthew**) – ***A few more such people on earth and Satan himself has a school he can attend for a hundred years. Lord, what is to be done with this one***? (…)

(**The Lord**) - ***Just let it be, you shall soon convince yourself that something can be done with this one***.

And turning to Philopold, the stoic:

(**The Lord**) – (…) ***Behold you fool, this is already the twentieth heavenly sphere on which you live physically; your cumulative age in the flesh in terrestrial years far exceeds the number of sand grains in all the terrestrial oceans. Yet besides that, what eons of time (…) had you already existed as a pure spirit of the fullest being and in the clearest self-consciousness within endless space, together with countless other spirits (…).***

When however, living upon your most recent solar world, called Procyon by the wise of this earth, but named Akka by its inhabitants (…), you expressed the most ardent desire, (…) that you would be set down here for the purpose of seeing and hearing Him Who created you; whereupon the same angel whom you see here as the seventh person (…) came to you and acquainted you in smallest detail with the difficult conditions you would have to suffer if wanting to become an inhabitant of this planet (…), for the purpose of achieving the childhood of God.

(**Philopold**) – ***What kind of raving lunacy is this? I am supposed to have already lived, in the flesh, on some nicer and obviously better world as a human?! No, this is getting too thick. Listen, you seventh one on the right, referred to as an angel by the Nazarene, what do they call you and me?***

(***The angel, Archiel***) – ***Just wait a little, and I shall in all haste fetch evidence from your previous world, and give it to you*** (…).

"With these words the angel vanishes, re-appearing in a few moments to hand Philopold a scroll on which, clearly inscribed in ancient Hebrew, appear the angel's and his name, together with a second scroll in which were recorded the conditions he promised before his transfer. Handing such over to Philopold, the angel says":

(**Archiel**) – ***Here, read and comprehend, old Murahel, Murahel, Murahel! For I myself, named Archiel, have picked it up from the same altar where you made me the great promise.*** (…)

"Philopold is absorbed with reading the scrolls, and as his inner vision opens therewith, he says after a good while, with the greatest astonishment":

SCENE 27 (The vision of Philopold) – Views of alien planets, landscapes and people from the Universe

Images scrolling with great speed of what Philopold tells to his assistance could appear, namely some cosmic and strange but very beautiful planetary landscapes and, finally, an image with Philopold´s family from Procyon (Akka), gathered together and talking about him (in a vast and beautifully enlightened room).

(**Philopold**) – ***Yes, it is so. I now am seeing into all the endless depths of my being, seeing all the worlds upon which I have already lived, (…) seeing what I was and what I did on one or the other celestial spheres (…) and behold, upon Akka I also see even my parents, my many brothers and (…) sisters. Yes, I even hear them talk about me with concern, saying, 'What could have become of Murahel? Will he have found the great spirit in human form within endless space? He will not be thinking of us, because Archiel the Messenger of the great Spirit has veiled his retrospection, until he will call him three times by his real name. (…)***

Oh love, (…) you divine power! How endlessly far stretchest Thou Thy holy arm. Everywhere the self-same love. Oh God, how great and holy art Thou and how fraught with mysteries is free life. What man on earth can probe the depths that I see now? With what insignificance miserable man walks this (…) earth, waging mortal combat (…) for a span of earth, even whilst carrying within himself what billions of earths cannot grasp.

SCENE 28 (Philopold and angel Archiel) – Back to the street of Cana where Philopold talked with the Lord and Archiel

Now the Lord is at a certain distance surrounded by a large group, while Philopold and Archiel are somehow isolated from the rest...[xxviii]

„With these words, Philopold falls silent, going over to the angel to return the two scrolls to him, remarking":

(**Philopold**) – ***Restore them to where they are waiting for them***.

"But the angel says":

(**Archiel**) – ***Behold, I also brought a writing utensil, the very same one with which you wrote the documents in the temple up on Akka. Sign yourself doubly on each document (…) and keep the writing utensil for remembrance***.

"Philopold does that, and the angel takes the documents and vanishes.

After a few moments, - those he needs to talk to the high priest on Akka, he is back (…), asking Philopold":

(**Archiel**) – ***So, what do you think now, Philopold***?

(**Philopold**) – ***As I handed the two scrolls back to you, the vision disappeared, and I hardly remember more than a dream (…) I hold some strange writing utensil in my left hand, yet I hardly recall how I came by it. (…) Why one retains either very little or nothing at all of the phenomena from the domain of the inner life (…)?***

(**Archiel**) – ***Because here it is all about becoming a completely new creature out of and in God. Once you will have become a completely new creature out of God, and achieve the childhood of God, everything shall be added back unto you.***

(…) In no other heavenly sphere do men have to form themselves, for they are so of God, (…). But here men have to develop completely by themselves, in accordance with revealed order, or they could not possibly become children of God. And thus a perfected man on earth, as a child of God, is fully identical with God, although an undeveloped one, in contrast, is below the kingdom of animals.

You accepted all the conditions, including the one that, in common with all the inhabitants of this planet, you be barred all retrospection to your previous existence (…) until such time as (…) I would call you three times by the name by which you were named on Akka. (…)

Last image with Philopold looking with shyness and great admiration at the Lord.

CHAPTER 12 – The second resurrection of Sarah

Place: Nazareth, to Sarah's tomb (which is a small construction with door and steps and inside, a narrow room with a crypt); then, Mary's house

Characters: the Lord, Jairus and his wife, Faustus – Roman chief judge, Borus – the physician, Sarah, Philopold

Context: Faustus and Jairus, coming from Capernaum, call on the Lord in Nazareth. Jairus´s daughter, Sarah who was raised from the dead by the Lord, but fell ill after her father´s serious slander of the Lord, had died again and been buried some days ago. Sarah died of broken heart when she heard that her saviour was caught like a criminal. Also Philopold comes to Mary's house to get a hearing to the Lord with what seems to be for him a very important report.

Plot: Jairus, deeply repentant of his sin of ingratitude, implores the Lord for forgiveness. The Lord forgives him, goes with him to Sarah´s tomb and there ressurects the girl for the second time. After meeting with her father and mother in Mary's house (not described here), the girl is seen by Philopold, who is amazed by her wonderful appearance and the Lord performs some miracles to convince Philopold not to doubt anymore of His endless power.

References: GGJ vol. II, 11 - 13

SCENE 29 (The second ressurection of Sarah) - In Nazareth, to Sarah's tomb, at night

In front of Sarah´s crypt, Jairus explains his actions against the Lord and the death of his daughter (Only Faustus and Borus are also present):

(Jairus): ***Lord, at the beginning I couldn´t believe in my heart that my daughter is dead... I was harshly punished for the guilt of bearing false testimony against you. However, my reason was only to prevent the templars for persecuting You.***

(The Lord) – ***Because I knew that you denied Me, I came to help you in your great grief. (...) And now, you will see the power, the greatness and the splendour of God!***

The Lord bends to the tomb on which Sarah´s body lies wrapped in her shroud**.**

(The Lord) – ***But first, Jairus, go and get some light, because here the lamp is fadding away*** („lumineaza prea slab")

As soon as Jairus leaves the room, the Lord awakes Sarah, just by calling her name, moment in which the swathes and shrouds fall apart too. Sarah, a little dizzy from her sleeep asks the Lord:

(Sarah) – ***Where am I? What happened to me? I was just spending my time with some friends in a beautiful garden, and now I find myself in this dark and narrow room...***

(The Lord) – ***Don´t worry, Sarah... Is Me, your Jesus, who brought you again to life!... (...) From now on you will never suffer of any disease anymore and when your time will come, I Myself will come to take you in My neverending Kingdom.***

When Sarah hears the Lord, she awakes completely and says with the most tender and loving voice on earth:

(Sarah) – ***Oh, You... the only love of my (...) heart. I knew that the one who loves you should never be affraid of death. (...) I heard that you were caught as a criminal and this (...) broke my heart. (...) But on my death bed I said that if my Jesus is still alive, He will not let me rot in a cold crypt. And look, now happenned exactly what my heart told me. (...) From now on, may nothing separate me from You (...). I will follow you everywhere as the most humble of your servants.***

Jairus approaches the crypt with a new lamp and the Lord (without looking in Jairus´s direction) advises Sarah:

(The Lord) – ***Look, here comes your father. Hide behind Faustus so he wouldn´t see you immediately, because this would not be good for him. (...) Then come out when I call you, with a cheerful face and this way it will be fine.***

SCENE 30 (Philopold and Lord's miracles with the stone and the piece of rotten wood) - Inside Mary's house (the old house of Joseph)

The Lord, Sarah with her parents, Borus and some disciples are present – among them, the Greek Philopold from Samaritean Cana.

The two parents embrace their daughter when Philopold approaches the Lord:

(Philopold) – ***Lord, (...) if you are free now, don't you want to listen to me too?***

(The Lord) – ***My very worthy friend Philopold, would you not think that I would have long since asked you (...) if I did not know exactly how matters stand?***

- Look at My brothers, do I talk with them much? (...) What they want to know in particular, I tell them through their heart the moment it is needed. (...) I do still speak also with (...) them outwardly (...) but that is then not for (...) their sake, but for the sake of those who are not disciples.

(Philopold) – ***Now I understood, my Lord... but I still would like to know how were you able to bring Sarah to life for the second time... I look at her and she is so wonderful that her beauty could compete with any angel from heavens...***

(The Lord) – ***If all depends wholly on My will and My permission, why should it then not be possible for Me to restore to life a young girl who has died? But do go outside and fetch Me a piece of wood and a stone (...) and you will (...) see the might of the Father within Me.***

„Philopold promptly brings a stone and a rotten piece of wood. And the Lord says to him, speaking in an undertone:"

(The Lord) - ***Look, I lift up the stone and place it in the free air (...). Do try to push it from this position.***

„Philopold tries but the stone cannot be shifted even by a hair's breadth."

(The Lord) – ***Now I shall allow the stone to be shifted by you as you please; but once you let go it will again take this position (...)***

(Philopold) – ***Lord, (...) your holy word is sufficient for me.***

(The Lord) – ***It is now My will that this stone come to nothing and this wood shall sprout and bring forth leaves, blossom and fruit of his kind.***

„Thereupon, the stone becomes invisible and the old wood becomes fresh, sprouts and brings forth leaves, blossoms and finally ripe fruit, that is, some fruits, that is, some figs since the wood came from a figtree."

CHAPTER 13 – The small fishes. The marriage of Sarah and Borus

Place: at the sea, in Peter's boat; then (in front of) Mary's house in Nazareth

Characters: the Lord, Peter and the other disciples, Borus, Sarah

Context: Short after Sarah's second ressurection, the Lord and his disciples are still in Nazareth, accomodated in His mother's house

Plot: After fishing in the Sea of Galilee when the Lord gives a very important teaching to Peter and, at the midday meal, the Lord arranges the marriage between Borus and Sarah who were both secretly in love with each other

References: GGJ II, chap. 44

SCENE 31 (The teaching about „the small fishes") - In Peter's boat, in the morning

From GGJ (English variant), II/43-44: "Peter has caught only a few small fishes in his net and wants to throw them promptly back into the water, but **the Lord** says:"

(The Lord) – ***When you will be going out as a fisher for men, don't be discouraged if small fishes let themselves be caught in the net of the Gospel, for I truly prefer them to the bigones.***

SCENE 32 (The marriage of Borus and Sarah – Lord's mediation) - In front of Mary's house

In front of Mary's house, after a midday meal, the Lord sits at a table with his disciples, Borus and Sarah (sitting next to the Lord).

From GGJ (English variant), II/43-44 - about Borus: "The Lord describes him as the son and sole heir of an extremely rich Greek from Athens who also has property in Asia. And as the by far most skilled physician in the whole of the Jewish land, Borus gave the poor patients every kind of care free of charge and was praised by them as the country's greatest benefactor. **The Lord** continues to relate:"

"In addition he was single, had neither wife nor children, but it nevertheless gave him great pleasure to arrange marriages between poor young men and young and healthy maidens, give them his blessing and provide them with a sufficient dowry. And so he was also in his happiest frame of mind because he secretly believed that the Lord would really marry the very beautiful and tender Sarah. As they were sitting at the table, full of good cheer, eating and drinking, he came to the Lord and asked Him secretly:"

(Borus) – ***Lord, is possible that a union between You and the loveliest Sarah might be close at hand*****?**

(The Lord) – ***Dearest friend and brother. I know your very good and noble heart (...) and I am (...) aware that (...) you are happiest when you have made others happy. (...) You have noticed between Me and (...) Sarah a truly (...) great love and (...) heard we were talking about bride and wife (...). But I tell you (...) all the women who live, have lived and are still going to live on earth, provided they lead a pure life, are more or less My brides and My wives (...) but this (...) close union does not ever prevent them from becoming the wife of a good man. (...)***

Now, since you have helped so many very poor, but upright men to good and loving wives (...), I will now help you to such blessing too. Behold, it is this truly heavenly Sarah who shall become your wife. (...) For you I restored her to life a second time and already then destined her as your proper reward. As she looks now, she will also look in her seventieth year; this child will not age on this earth. (...)

„Says Borus somewhat embarrassed:"

(Borus) – ***Lord, to hide something from you would be absolutely impossible. Indeed, Sarah is the only being on earth whom I would rather have for myself than help somebody else to have (...). If she possibly did become my wife, I would love her a thousand times more than my own life***.

The Lord turning to Sarah, who „had attentively listened to this conversation":

(The Lord) – ***My dear Sarah, how do you like the discussion between Me and Borus?***

„She looked down, blushing and said after a while:"
(Sarah) – (...) ***I have only once fleetingly looked at the dear Borus, because he is such a nice and (...) obliging man*** (...)

„Says the Lord, in a more joking tone:"
(The Lord) – ***But in your heart you have looked at him already several time if I am not wrong****?*

„Says Sarah, hiding her face even more:"
(Sarah) – ***But Lord (...) You just have to know everything?***

(The Lord) – ***Sarah (...) if (..) he asked you from all his heart for your most beautiful hand, would you refuse it to him***?

„Says Sarah quite pleasantly perplexed at this question:"
(Sarah) – ***If I did not do that, how could I then become your wife (...)?*** **(...)**

(The Lord) – ***Well, things will work out. (...). This does not (...) interfere with our relationship at all, for you still remain My bride, My heavenly wife. (...) But by no means do I urge you. You have your completely free will****.*

„Says Sarah increasingly embarassed:"
(Sarah) – ***Lord, - yes, I do know, but – well, I would rather not****.*

(The Lord) – ***What is it that you don not want?***

(Sarah) – ***Ah, you do embarass me very much. Oh if I only had not looked at the so very dear Borus*****. (...)**

(The Lord) – ***Now look, I was quite aware that you were more interested in My dearest friend Borus than you wished us to see. But all this is quite in order. The maiden should not reveal until the last moment the special feeling she carries in her heart for a man. (...) Now however, you can tell the dear Borus gradually how you really feel.***

(Sarah) – ***Ah, I will not tell him yet; it will be time enough when he is my husband.***

(The Lord) – ***But if he were already your husband as far as I am concerned, what then***?

„Says Sarah, secretly happily surprised:"
(Sarah) – ***Well, what then?... Well, yes, then... well yes... then... I would have to completely reveal my heart to him****.*

„Says the Lord to Borus:"
(The Lord) – ***Look. How indescribably sweet she is. Take her, love her dearly and tend her like a most tender plant, for I give her to you from the heavens as a well deserved reward****.* (...)

„Borus thanks the Lord, hardly able to speak for joy, and Sarah modestly rises from her seat and says in a happily exited voice:"
(Sarah) – ***Lord (...) if you had not willed it, I would have resisted my heart - but as it is, I thank you for the best man in all the Jewish land***."

„After these word they both go to the parents asking them for their blessing (...)"

CHAPTER 14 – The healing of a man suffering of hydrophobia (rabies) and the gratitude of a healed man's wife for the Lord.

Place: Nazareth, in front of Mary's house

Characters: The Lord and the disciples, Cyrenius and Cornelius (Roman Commanders[xxix]), Faustus, Kisjonah, Borus, a group of people from Nazareth (2 men speaking), the man suffering/healed of rabies (Bab), his wife and their 10 children

Context: This event happens after the discussions of the Lord with priests in Nazareth synagogue (chap. 49 – 55) and the teachings He gaved to His friends and disciples in His mother's house (chap. 56 – 66)

Plot: The Lord heals the man suffering of rabies, but only after he is brought in front of Him. Only Borus has the courage to approach the man. After the instantaneously healing, man's wife comes to the Lord with her 10 children and shows Him her gratitude and devotion.

References: GGJ vol II, chap 67 - 68

SCENE 33 (The request of healing a man suffering of rabies) - In front of Mary's house

The Lord is surrounded by people who plead Him to heal a neighbour suffering of rabies.
(One man) – ***There is this man who was bit by a rabid dog... no physician was able to heal him. If he dies, all his house must be burn with him, because anyone touching him falls prey to this horrific disease.***

(The Lord) – ***Then go and bring him here, so he and those who caught him will be healed...***

(The man) – ***Lord, but anyone who touches him is already sentenced to an awfull death.***

(The Lord) - ***If you don't trust and believe, I cannot help him, nor you!***

(The man) – (...) ***Lord, isn't it possible that You may help this man, without bringing him here, as you also did with Josa's family?***

(The Lord) – ***Josa believed, but you don't and you just came here to put Me to a test. (...) So, I tell you again: bring the man here and I will help him and you*** (...)

SCENE 34 (The healing of man suffering of rabies) - On the same spot

Next image with the man suffering of rabies, kept in cords, looking very wilde and screeming like a hungry lion. The women run and hide inside the house (Mary also), the disciples withraw, Judas hides behind a tree and only Cyrenius, Faustus, Cornelius, Kisjonah and Borus left with the Lord.

(The Lord) - ***Untie him and let him free!***

All are terrified and one screams:
(Another man) – ***Lord, but then we are all lost!***

Then the Lord says to Borus:
(The Lord) – ***You go and untie him. He is already healed and cannot harm anyone anymore.***

Borus goes courageously to the man who still looked rabid and says**:**
(Borus) - ***Lord Jesus be with you. May you be healed in His Name.***

This moment, the man calmes down, his black face becomes normal and he asks Borus, with a thankful look:
(The healed man, Bab) – ***Please, untie me up, good man***.

Borus immediately undoes the cords off and the man comes to the Lord and falls on his knees in front of Him, thanking Him. (...)

(**The Lord) –** ***You and all the others who would surely suffer of this illness are now healed. But for the future, (...) better bring into your houses children of poor people, than dogs*** (...)

SCENE 35 (The gratitude of healed man's wife) – On the same spot

The healed man's wife with her 10 children comes to thank the Lord:
(The woman) – ***Lord, I thank you from the bottom of my heart. (...) I beg you... allow me to serve Your house (...) to the best of my ability*.**

(The Lord) – ***Everything you will do to the poor for the sake of My name will be considered as if you had done it to Me. I tell all of you: Let your love for your children burn like a light, but your love for the children of poor parents should be a blaze. For no one in the world is poorer than a poor, deserted child* (...)**

(The woman) – ***O God of Abraham, Isaac an Jacob, how great, kind (...) and endlessly mighty you are for giving us poor dineers a man from your heart who is capable of healing all our maladies (...)***
***O men (...) I too was a sinner and God punished me mightly (...) but I did not waver in my trust, repented my sins and prayed to Him. And look, He, He alone, granted my supplication and helped me (...) out of my (...) most terrible distress. Therefore, do trust Him and rely solely on Him. (...) And to you, dearest emissary from the heavens, once more my thanks, for you must yourself be a holy instrument in the hand of almighty God*!**

„This exclamation which, unknowingly to the woman, concerned the Lord alone, cost Him some tears of deepest emotion, so that He had to turn away from her. Cyrenius noticed this and said:**"**
(Cyrenius) - ***Lord, what is it that You are weeping*?**

(The Lord) – (...) ***Should I, as the Father Whom she praised so fervently, not be able to be moved to tears for joy? Oh, I tell you: More than any father. Behold, all women should be like this one, who gives Me indescribable joy. But she shall also realize what it means that I wept over her for great joy***.

CHAPTER 15 – The resurrection of Josoe

Place: Nazareth, in front of Mary's house

Characters: The Lord and the disciples, Cyrenius and Cornelius (Roman Commanders), Faustus, Kisjonah, Borus and Sarah, a group of people from Nazareth (2 men speaking), Bab, his wife and their 10 children, Jairus and his wife, Josoe - the ressurected boy

Context: After healing Bab of rabies and receiving his wife's gratitude, the Lord decides that Bab, his wife and their children, Jairus and his wife, Sarah and Borus, Cyrenius, Cornelius, Faustus and Kisjonah should be all witness to an event that will considerably strengthen their faith (chap. 68)

Plot: The whole group goes to the synagogue built by Jairus, and from there into the burial-vault where Sarah lied in a crypt for more than 4 days. Inside there is also the tomb of a boy died one year and a half ago, who will be resurrected by the Lord.

References: GGJ vol II, chap. 69 - 70

SCENE 36 (The ressurection of Josoe) - In the synagogue of Jairus and then, inside the burial -vault

„(...) The Lord's group immediately went to the synagogue which walking at a moderate pace could be reached in a quarter of an hour, but very comfortably in a half an hour. Thus they soon arrived there, entered the synagogue and went into the burial-vault where Sarah had been lying for more than four days and where the swathes and shrouds in which Sarah's corpse had been wrapped were still lying. But in the sane vault was also another corpse placed there by friends of Jairus. It belonged to a boy of twelve who had died of a serious illness already a year and a half ago. This one was lying in a coffin of cedar wood and was already fully decomposed except for the bones.

At the sight of this coffin, tears came to the eyes of Jairus and he said tearfully:"

(Jairus) – ***What a bad thing world is! (...) This boy was – one could say – an angel. (...) His truly (...) pious way of life and his astonishing mental abilities showed the best promise. But then he contracted a bad illness which no physician could control and he (...) died (..)***

***(...) Why the Lord God who is full of love and mercy allows this to happen to people who trust and rely on Him? Thousands of poor children live homeless and without education and God does not call them away from this earth, whereas children of parents who can afford to give them a God-pleasing education usually have to die*. (...)**

(The Lord) – ***My dear friend, Jairus, you speak (...) from a human point of view, but God acts according to how He in His divine way understands and must understand it from eternity or you and all that is, would not have an existence. (...)***

Also all of you revealed in your childhood (...) much intelligence, you were children of very wealthy parents and God still allowed you to live. But (...) He outside among the heathens took many thousands of poor children from this earth (...) which caused their poor parents quite as much grief as the parents of this boy who (...) have adopted (...) instead of him three poor children. (...) This boy, because of his great talents , would have been pampered and spoilt too much by his parents who loved him more than God, and in the end he (...) would have become nothing but a conceited, proud and self-willed poor wretch (...) God however removed him at the right time from this world and in the beyond, gave him to the angels for a better education (...). In addition to this, God had planned for a time to come when for you few, God's name shall be glorified. (...) Therefore, lift the coffin out and open it.

„Following these words, Borus and Kisjonah immediately climbed into the tomb and tried to lift the coffin; but they were unable to move it for it was extremely heavy, having been made from solid cedar-wood with, in addition, a lot of heavy ornaments of iron, gold and silver. After repeated efforts, Borus said:"

(Borus) – ***Lord, the coffin is to heavy (...) As far as I know, it was lowered with the help of machines*** **(...)**

(The Lord) – ***Then come out of the tomb; the two youths who are here shall lift it out***!

„Borus and Kisjonah now quickly climb from the tomb and the two youths lift the coffin promptly and with such ease as if they were handling feather down.

Bab, his wife and children open their eyes in surprise and he says, amazed at the strength of the two youths."

(Bab) – ***What unbelievable power they posses. (...) Ah, such a thing has never been heard of.***

(The Lord) – ***Never mind, for you will witness much greater things. But (...) you must not tell anyone of this, not even My disciples. For their time has not come yet (...)***

Now, open the coffin **(...)**!

„The coffin was immediately opened and the boy who was completely decomposed except for the bigger bones was by the skilled hands of Borus freed from all the shrouds and swathes for all to inspect. The miserable looking skeleton was viewed by all with visible shuddering."

(Faustus) – ***Ecce homo! (...) This is a form well suited to make a man's existence as contemptible as possible, for in the end every one of us has to expect this lot. This is the reason why I (...) prefer cremation of the bodies to burial.***

(The Lord) – ***But if the Son of man has the power to awaken and recall into life aso such bodies as well as all those that since Adam are resting fully decomposed in the earth, does also then such a sight present a picture of horror? Can death still have something frightening when a Master has raised himself above it?*** (...)

„Hereupon, The Lord says to the boy:"

(The Lord) – ***Josoe, I tell you: Arise and live and witness that I have the power to raise from death also such dead as you.***

„At this moment there arose a strong draught, the mildew of decay vanished, soon the bones were once more covered by skin and within it the body began to swell to its full form, like a dough mixt with leaven and in a few moments the boy arose fully alive from the open coffin, immediately recognized Jairus, Faustus and Cornelius, whom he knew very well from Nazareth and asked Jairus:

(Josoe) – (...) ***How did I get into this coffin? (...) I was just now in a very dear company and don't know how I have so suddenly come here.***"

(Jairus) – ***My dear Josoe, look at the One Who is standing beside you. He is a Lord over life and death. Your body was dead and has been lying here (...) already for a year and a half (...) This One, however, Who does look like a man, but is much more than a man, has recalled you from death into life***. (...)

„The boy looked the Lord over from head to foot in surprise and said after a while, more clearly remembering:"

(Josoe) – ***That is the same who called me away from the wonderful company (...) He said to me: ,Josoe, come, for you must be a witness for Me (...) that I have been given all the power in heaven and on earth.'*** (...)".

„(...) This was too much for (...) Bab and his wife and she said to her husband:"

(Bab's wife) – (...) ***Bab, do you not notice that we two are great sinners and that here in the man Jesus dwells the fullness of God? (...) Is He not the One of Whom all the prophets up to Zacharias and his son, John have prophesied? (...) My husband, here is Jehovah and none other. But we are sinners (...) come, let us purify ourselves according to the laws of Moses*** (...)

„Says the Lord to the two who are so deeply moved:"

(The Lord) – ***He Who can raise from the dead can also purify without Moses. (...) Your sins are forgiven and so you are pure and do not need Moses at all, for Moses is nothing without Me.***

(Bab) – ***Indeed... (...) we shall stay, for Moses will not ever make us any purer than does the Almighty Himself.***

His wife then says to him**:**

(Bab's wife) – (...) ***Be it the way you wish (...) but this (...) holy presence of God overwhelms me.***

(The Lord) – ***Woman, I saw your worship of God in Nazareth and what you saw Me do now, I did above all for your sake. Therefore, you may as well bear My presence. (...)***

But now I impress upon all of you not to mention a word about this to anyone (...) The people as they are now would be forced through such a witness as with iron chains to believe in Me which would be most detrimental

to their free life. Their later descendants would not accept such reports anyway, regarding them as (...) pure fantasies (...) and consequently, reject the pure teaching and the eternal truth.

„The group leaves the synagogue and Jairus and Borus close the vault behind them after they have asked the two youths to place the coffin once more in the tomb which was carried out by the two in just a moment."

CHAPTER 16 – Lord's teachings about the correct measures of self-love, love for neighbour and love for God

Place: Nazareth, at Mary's house

Characters: The Lord, the disciples (including Judas and Thomas) and all the rest of the participants from the previous scene

Context: From GGJ vol. II (english) 72- 77: „The Lord and His company have returned from the synagogue to Mary's house where the evening meal is already waiting for them. The chief disciples of the Lord are puzzled at seeing the boy Josoe at the side of his uncle Jairus, but no one offers any information (...) The disciples now rest content, except for Judas (II/74) who cannot refrain from a resentful remark which leads to an argument with Thomas."

Plot: The Lord rebukes Judas for his secret intentions and clarifies for him and all the disciples, the correct measures of self-love, love for the neighbour and love for God.

References: GGJ II, 74

SCENE 37 (The Lord and Judas. The three measures of love) - Inside Mary's house

At the Lord´s table, in the night. Thomas and Judas are sitting in His vicinity.

After an argument of Judas with Thomas, Thomas turns to the Lord:

(Thomas) – ***Lord, I and all of us do ask you to rid us of this rotten sheep. For beside him a brotherly existence is unthinkable*** (...)

Says the Lord to Judas Iscariot:

(The Lord) – ***Brother Thomas complaint concerning you is justified. I tell you: Admonish your heart and become human (…) in such a company a devil can and may not abide.***

"These words make Judas immediately go on his knees before Thomas begging his forgiveness. But Thomas says:"

(Thomas) – ***Friend, the apology is not due to me, but to Him, against Whose holy teaching you have spoken.***

"So Judas gets to his feet, quickly walks over to the Lord, prostrates himself before Him and begs His forgiveness. And the Lord says to him:"

(The Lord) – ***Admonish yourself in your heart (…) Without the inner (…) betterment your plea with your tongue (…) is quite worthless before Me, since I see your heart and find it altogether bad. (…) Beware that you don´t fall a prey to Satan before long. For he does not like to let go of that which he calls his own.***

"Following these words Judas stood up again and said to the Lord:"

(Judas) – ***Lord, You call the dead from their graves and they live; why do You allow my heart to perish in the grave of perdition?***

(The Lord) – (…) ***Herein is the great secret of a man´s self-development. I can do everything for a man, and he still remains man. But his heart is his very own on which he must work completely independently if he wishes to prepare for himself eternal life. For if I first put a file to a man´s heart, he would become a machine and never gain free independence. However, when man receives the teaching from God (…), he must voluntarily (…) shape his heart in accordance with it.* (…)**

(Judas) – ***Lord, then I am lost. For I have a wayward heart and cannot help myself.***

(The Lord) – ***Just listen to your brothers and don´t be angry when they admonish you in a loving and friendly way* (…)**

"Judas now withdraws pondering, does indeed make a half-way decision to change his ways according to Lord's words and says to Thomas:"

(Judas) – ***Now you will see, brother, how Iscariot will become a new man and maybe even an example for all of you*** **(…)**

(…)

(The Lord) – ***Who among you will humble himself most before his brothers will be the first in the Kingdom of God; any imagining himself better than others puts him back to a lowest state.*** **(…)**

(Judas) – ***Then only a man capable of the greatest humility can be the first in the Kingdom of God? (…) But what then if the others either do not want to accept his services or offer their own services striving for heavenly priority*****?*** **(…)**

(The Lord) – ***(…) People who (…) out of self love (…) refuse their brother services (…) will still be the last whereas he will be the first because he truly wanted to serve all brothers out of love and true humility. But if a person wanted (…) to be the least and a servant of all because of the future heavenly priority, (…) he too will be the one of the last in the Kingdom of God. (…) Do you understand this*****?***

(Judas) – ***Yes, I do understand that, but (…) I also realize that this is impossible to carry out, for it is not possible for man to let go all of his self-love*****.*** **(…)**

(The Lord) – ***All right, so I will give you a measure for this (…)***

Divide a person´s love evenly into 666 parts; of that give God 600, your neighbor 60 and yourself 6. However, if you want to be a perfect devil, give God 6, your neighbor 60 and yourself 600. **(…)**

(Judas) – ***Still, it requires much profound wisdom to be able to determine the exact measure of self-love. How can a shortsighted man judge that correctly*****?***

(The Lord) – ***Let him do the best he can with an honest will and God will add what is lacking. There is no reason to fear that any man will use less than six parts for himself, least of all men of your kind.***

"Here Judas remains silent and deep in thought walks away from the table to prepare himself a resting place for the already far advanced night."

CHAPTER 17 – The blessed meadow in which everybody is healed. The walk on the sea

Place: Gennessareth[xxx], the inn of Ebahl

Characters: The Lord, Ebahl, his wife and six daughters (the youngest, the twelve years old Jarah included), two Pharisees (one Pharisee talking), one Centurion named Julius[xxxi]

Context: Ebahl is hosting the Lord and His disciples at his inn, in Gennessareth. There The Lord gives His teaching to Ebahl and his family, reveals to a couple af Essens the knowledge of the deceptive wonders and false doctrines of their sect and performs many healing miracles (the Essens, some Pharisees and a few sick soldiers commanded by the Centurion, who asked Lord's help, are between the healed ones).

Plot: After healing a large crowd of sick peole gathered in front of inn, just by rising His hands, the Lord decides that a meadow above the street will be a healing place for all people visiting it, but just for that day until sunset. In the afternoon, the Lord and the group took a walk to the sea, where all have the possibility to walk on water as the Lord does.

References: GGJ II , chap. 110-111

SCENE 38 (The blessed meadow) – In front of Ebahl's house

Image with the Lord in front of the crowd of sick people, from a certain distance (a view from above) with the Lord raising his hands and all healed people beginning to move jumping and embracing each other in great joy and then spreading in all direction.

(„Early, the following day a large crowd of sick people again gathered. (...) So the Lord went to the doorway, raised His hands over the sick – an all of them became well instantly, shouted for joy and praised God on high Who had endowed man with so power. But the Lord bade them be silent, go home and in future desist from sin. And they obeyed and went home.)

„Thereupon the Lord said to Ebahl:"

(The Lord) – ***(…) The people (…) who will come here seeking help, (…) should camp (…) in the large meadow above the street and there they shall get help. (…)***

"Then the Lord blessed the meadow, and as a result every sick person who entered the meadow became well immediately."

"On this day several hundred sick people came from all the towns, markets and villages, and there was not a single one among them who was not healed."(…)

„After a while, one of the Pharisees came to the Lord and asked:"

(The Pharisee) – ***Lord, this meadow would retain henceforth this healing character?***

(The Lord) – ***Only for today until sunset.***

(The Pharisee) – ***Why not forever?***

(The Lord) – ***Because (...) certain people (...) would very soon put a high fence around such meadow and demand much gold and silver from those who seek health. (...) Tomorrow, when only few will be coming here to be healed, they shall regain their health through their belief and trust.***

„Following this explanation the Pharisees angrily turned their backs on the Lord and all day long did not ask Him anymore questions."

SCENE 39 (The walk on water) – At the seaside

"The Lord, however, took in the afternoon with the Centurion, Ebahl and his family a walk to the sea where the eight sailors were attending to the ship, repairing it where necessary quite well and with great diligence. Their arrival gave them great joy and they told the Centurion how the Lord had walked on the water. For the eight could not get this phenomenon out of their heads and their hearts. The Centurion, hearing this, asked the Lord (…):"

(Julius, the Centurion) – ***Lord, I heard about Your walk on the water, but I still wonder how could this be possible*****.**

(The Lord) – ***I told you yesterday about the forces that (…) have to serve Me. (…) By the way, if you have the courage to set your feet onto the water and it is My will, also you will be able to walk on the water* (…)**

(The Centurion) – ***That would be all right if only the sea were not quite so deep already so close to the shore* (…)** ***Down there (…) dwell big monsters and salamanders*****.**

(The Lord) – ***O you of little faith (…) Who among you has courage and faith, let him follow Me.***

"Hereupon the Lord stepped onto the surface of the sea – and it carried Him like firm ground. Thus He walked ten paces from the shore, turned around and invited the company to join Him, but they did not have the courage.

Then He called the youngest, twelve-year-old daughter of Ebahl:"

(The Lord) – ***Come with Me, Jarah…***

"…and the little maiden plucked up courage and set the first foot cautiously onto the water. When she had convinced herself that the water was not yielding, but was as firm under her foot as a stony ground, she immediately began to merrily frisk towards the Lord and it gave her great joy that the water carried her. After the maiden also the others tried it, except for the Centurion, and they all felt good and happy on the now very calm surface of the water.

The Centurion asked the Lord in amazement, but now already with more courage:"

(The Centurion) – ***But what would happen if there now arose a storm*****?**

(The Lord)- ***Come and see.***

"Finally, also the Centurion tried to set a foot on the water, and when he had convinced himself that the water did not give way, he cautiously followed also with the other foot and making himself very light by holding his breath, walked the ten paces up to the Lord and was quite happy to be standing with Him on a ground that had never been trodden upon in this way. But the Lord said:

(The Lord) – ***Now that all of you are convinced that also the water is a firm ground for the firmly believing one, let us continue our walk.***

"The Centurion would have really preferred to return to the firm ground of the shore, but the very gay six daughters of Ebahl inspired him with courage through their merry frisking about, so that he walked with us a distance of about 5000 paces into the already rather high sea.

Suddenly, a high wind sprang up causing the waves to rise high. They all began to be scared and the Centurion asked the Lord:"

(The Centurion) – ***Lord, let's turn back, until is not too late*****.**

(The Lord) – ***Do not be afraid! The waves (…) and the wind must obey Me.***

"However, after a while as the waves kept rising, the Centurion turned round and ran as fast as he could, soon reached the shore safely and after some shuddering was very glad to have once more a non-transparent, firm ground under his feet. – Soon they all also returned to the amazed Centurion.

When all of them were back on the shore, the Centurion said:"

(The Centurion) – ***Lord, now I have plenty of proof that you are either the supreme God himself or a son oh his, for no mortal is capable of such thing.***

"Then they all prostrated themselves before the Lord and wanted to worship Him. But the Lord bade them rise and said to them:"

(The Lord) – ***Listen, God and I do not need all this, for the only prayer consists in the sincere love for God, the Father (…) and also your fellowmen who are your neighbors. (…) Who cannot pray in his heart, let him better not pray at all to avoid misbehaving before God. (…)***

Yet everyone can also pray with feet, hands, eyes, ears and lips, namely: With the feet when he goes to the poor to bring them help and comfort; with the hands when he supports the needy; with the eyes – when he likes to see the poor; with the ears – when he likes to hear God's word and is willing to practice it (…); and, finally, with the lips – when he is willing to comfort the poor widows and orphans and (..) to plead for the release of guiltless prisoners (…)

Thus man also prays also with the lips when he teaches the ignorant and leads them to true belief, a true cognition of God and all kinds of useful virtutes. (…)

CHAPTER 18 – Jarah, daughter of Ebahl. Her vision of the open skies

Place: Ebahl's house in Gennesareth

Characters: The Lord, Ebahl and his wife, Jarah - his youngest daughter, the sisters of Jarah (one older sister speaking), Julius – the Centurion

Context: After the previous scene (with the walk on water), the Lord and his group return to Ebahl's house

Plot: Jarah shows openly her great love for the Lord, Who gives her as an example for all people and angels and offers her a spiritual vision into the heavens and great promises

References: GGJ II, chap 112 - 115

SCENE 40 (Love of Jarah for the Lord. Jarah's spiritual vision) – In Ebahl's house

From GGJ II/112 – 113, English variant: "Back at Ebahl's house, the Lord wants to have the inkeeper's children with Him". "Ebahl went and brought them all back to the Lord, and the youngest girl immediately sat down beside the Lord and began to embrace and caress Him. Ebahl rebuked her fort that (…):"

(Ebahl) – ***Jarah, behave yourself, you are naughty*****!**

"But the Lord said to him:"

(The Lord) – ***Friend, allow her this, for she has chosen the best part. (…) Who does not come to Me like this little maiden will not find the road into the Kingdom of God (…) She proves (…) in this way what she feels in her heart, whereas you make clever speeches, but your heart stays cool. Do you still not realize who (…) I actually am***?

"Here they all prostrate themselves and Ebahl reaches for Lord's feet and kisses them and says after a while, overwhelmed with awe:"

(Ebahl) – ***Lord, I have felt it for a long time, but I lacked the courage.***

(The Lord) – ***Well, then do not rebuke the little maiden who encouraged all of you to join Me on the water. Here she again encouraged you to love Me*****. (…)**

(The Centurion) – (…) ***If we think that God Himself should be the first and the most perfect love who created the material and the spiritual worlds, this would awake in us the greatest love for Him (…) After all I saw in the last days, I think that you either are God or a son of His (…) so I embrace you too in my heart and I praise you more than anything*****. (…)**

(The Lord) – ***That is quite right, but it is better if love grows as it did with this little maiden***. (…)
The Lord shows him Jarah, who "is glowing of love for Him".

"Says the elder sister, who was beginning to be tormented a little by jealousy:"

(The sister) – ***Jarah always falls in love with whatever comes her way. No wonder that she is now head over heels in love with such a handsome man as you are (…) I could do that too, (…) but (…) seems she is now completely engrossing your attention…***

(The Lord) – ***Look, you jealous sister, if you now had a proper love in your heart, you would not have spoken the way you did. (…) When you love you want to be loved back ten times more. And if your love is not returned in such a way, you become angry and suspicious in your heart which is full of self-love.***
(…) Look at dear Jarah whether she has ever laid any claim to a return of love (…) Because of this, she may now love Me as much as her heart is capable of. Only for her sake I came here and for her sake I shall stay for a few more days. (…)

The Lord turns to Jarah:

(The Lord) – ***Behold, just as you cannot see an unhappy and sad person without having the wish to help him, there is also in Me (…) the wish and (…) the (…) firm will to help everyone in time and eternity. To seek***

***what is lost, to heal what is sick and to save all that is imprisoned, (…) that is My intention and My will. But every person's freest will shall still not be interfered with*.**

(…)

(Jarah) – (…) ***Lord, first we took what we heard about You for a fable, but when people miraculously healed kept coming to us, we began to believe. (…) Then I was seized by a (…) great love for You (…) and I daily prayed to God (…) to lead You to us. (…)***

But, oh, now even the most perfect angels (…) could not be happier than I (…) am. – But You must never leave us again or I have to die from (…) grief.

(The Lord) – ***No, no, my darling, I shall not ever leave you. I also tell you that you will neither see nor taste death. My angels will once fetch you from this world and take you to Me, your Father from eternity. For (…) the One to whom you prayed from your heart (…) is now sitting with you and loving you with the most divine flame from all heavens, and you were right in saying that you were happier than the most perfect angels (…) Just lift your eyes and see*** (…)…

"Here the loveliest Jarah lifts her sky-blue eyes to the heavens and gazes like one transfigured in supreme ecstasy into the depth of the heavens now open to her eyes."

She sees the endlessly vast heavens, in an amazingly shinning light, with countless hosts of angels (like young people, dressed in white) kneeling on sunlit clouds around an empty throne (this should not be a static image, or a slow-motion one, but one in which the movements are quite natural, and a great sound like a symphony – could be a view of angels gathering from great distances and kneeling in great circles around the throne (still, this has to be understood as a vision – so, something that a human mind can understand, but not as a celestial reality, which remains inaccessible).

She describes her vision[xxxii] "and after (…) sinks to Lord's bosom, the vision having been taken from her again, and says:"

(Jarah) – ***Oh, You great (…) Holy One. Do not cast off poor, weak Jarah for daring to love you after all I have seen. (…) Still, my heart keeps loving you more and more*.**

(The Lord) – ***Yes, My darling (…)…I showed you My glory and My Kingdom because I want you to love Me more and more*** (…)

"Now Jarah embraces the Lord with both arms and presses Him to her heart with all her strength and the Lord says to the ones around them who are quite speechless with amazement:"

(The Lord) – (…) ***This only twelve-year-old little maiden shows Me a love the like of which I have not found in all Israel. But to the one who loves Me like this I shall also give in abundance what the world has not had as yet and what Israel has never felt and tasted*.**

CHAPTER 19 - Confrontation of the Centurion with Satan

Place: Gennesareth, on the mountain Morning Head

Characters: The Lord, Julius – the Centurion, Satan in the form of a monster of fire, angel Raphael, two Essens, disciples (a total of more than 30 persons[xxxiii])

Context: After having a blessed breakfast on the mountain, when the supply of bread and wine which had become scarce kept increasing in the hands of Ebahl who was distributing it. The Centurion appreciated very much this divine meal.

Plot: The Centurion invites Satan, as a joke, to share their joy and, unexpectedly, Satan appears on the mountain in the form of a giant of fire. A great verbal duel takes place between Julius and Satan, who is finally driven away by angel Raphael.

References: chap. 151 - 152

SCENE 41 (The Centurion and Satan) – On the mountain Morning Head

Image presenting all the group finishing their breakfast in a very happy and communicative mood.

(The Centurion) – ***Forgive me, Lord, if in my happy mood I say something (...) foolish. However, I feel that here even Satan would be of good cheer*.**

(The Lord) – ***If you want to see and talk to him, he could be summoned (...)***

(The Centurion) – ***If a personal Satan (...) exists, let him appear here***.

„Upon this words by the Centurion there is a mighty flash of lightning accompanied by very loud thunder and Satan is standing as a fierce giant in front of the Centurion, stamping his foot violently so that the entire mountain shakes and saying to the Centurion:"

(Satan) – ***You, (...) miserable mother-ravisher, why did you call me to this summit which I find a thousand times more distressing than all the hell-fire***?

„Says the Centurion, greatly enraged at being called „mother-ravisher":"

***(The Centurion) – Ha, you enemy of all men and God Himself, restrain yourself (...) in the face of God, your Lord. (...) It is true (...) that once I had been seduced by my mother, but only because she had disguised herself like a voluptuos Greek woman. (...) But can you blind hell-ass, call it murder (...) if a person falls from the roof thereby (...) killing another one on the ground*?** (...)

„Says Satan incensed with the abuse on the part of Centurion:"

(Satan) – ***I look only at the deed, not at the way in which it was commited. (...) As far as I am concerned you are condamned, belong to hell and will not escape my power***.

(The Centurion) – ***Just look at you, (...) old blind hell-ass!***

(Pointing at the One standing at his right.) ***Do you know Him... is Jesus from Nazareth known to you*?**

„As the Centurion pronounces the Lord's name, this throws Satan with greater force to the ground and he threatens the Centurion (...):"

(Satan) – ***Do not ever utter to me this most disgusting name! I know the Nazarene and I curse him because (...) his intentions are to become Lord over heaven and all the world.***

(The Centurion) – ***Blind Hell-ass! What He has been from eternity, He still is and will remain forever (...) Turn back and recognize in your heart that Jesus is the Lord of Heaven and earth and you will surely be made equal with us*.**"

„Here Satan grins:"

(Satan) – ***Did you ever have to utter the to me so repugnant name (...) that torments me more than 10 000 hells with their raging fires (...)? Besides (...) I can never turn back to your God (...), because I have been damned for eternity (...) for the sake of your salvation.***

(The Centurion) – (...) ***You were created as a pure spirit by Him Who is now dwelling in the heart of this holy Nazarene (...). For you the pure recognition of the eternal truth is easy (...) Do turn to Him and He will accept you and forgive you all your billion times billions of misdeeds and sins.***

(Satan) – ***I cannot do it.***

(The Centurion) – ***And why not*****?**

„Screams Satan:"
(Satan) – ***Because I do not want to***.

„Says now the Centurion in an agitated voice:"
(The Centurion) – ***Then away with you in the name of Jesus (...) Any pity on account of your eternal torment has vanished from my heart forever. May the Lord judge you*** (...).

„Following these words by the Centurion, Satan fell to the ground as if struck by lightning roaring mightily like a hungry lion, but I made a sign to the angel Raphael to deal with him.

The angel quickly stepped between the Centurion and Satan and said:"
(Raphael) – ***Satan! I, a lowest servant of the Lord Jesus Jehovah Zabaoth, order you with the immutable Must to immediately leave this place (...) which you have for a long time made unwholesome for men and animals*** **(...)**

„Says Satan in fury:"
(Satan) – ***Where shall I go*****?**

(Raphael) –***Where your servants are waiting for you and cursing you. Go, withdraw! Amen.***

„Upon these words by the angel, Satan rose like a ball throwing flames in all directions and fled with lightning speed and deafening noise toward midnight."

CHAPTER 20 – The power of faith: an example of John and Peter

Place: A mountain near the Sea of Galilee (Matt. 15, 29)

Characters: the Lord, Peter, John, Thomas and the other 9 disciples

Context: This scene takes place in the morning after the Lord and His disciples had their night rest on the summit of the mountain.

Plot: The Lord challenges Peter and John to move a big rock which blocked the only spring from the mountain through the force of their faith

References: GGJ II/170

SCENE 42 (The miracle of moving a rock performed by Peter and John) –On the mountain near the Sea of Galilee

From GGJ II/170 (English variant): „Early before sunrise Peter and another ten disciples had gone down to the shore of the sea and come back carrying provisions consisting of bread and a chest full of freshly baked fish which were to last for three days."

„ With all this the summit of the mountain was now provided, but one thing was lacking, namely, a good spring. There was not a drop of water to be found on the whole, rather large mountain, and the scanty supply of wine would hardly last for a half a day. Then Peter and John came to the Lord, (...) saying:

(John) – ***Lord, you are more than Moses...***

(Peter) – ***If you You were to command this (...) white rock to give water, there would surely at once flow the purest water.***

(The Lord) – ***If you two have sufficient faith, lay your hands on the rock and command it in My name to give water*** (...)

„As soon as the two heard this, they singled out a suitable spot on the rock and then laid their hands on it. However, the rock did not give any water! After an hour had passed during which they were holding their hands on the rock, the same began to move, soon being over ten paces removed from the original spot; for this rock had many thousands of years ago fallen from the sky as a meteor, thereby blocking the only spring of this mountain to such a degree that not another drop of water could escape from the spring. However, as the rock was now thus removed from the old spot, there was at once the best and very abundant spring brought to light, that is a basin five foot deep, which – as already shown – the rock has caused many thousand of years ago when striking the ground.

Thus, this mountain was for all times provided with the best water (and still is to this hour). But neither Peter nor John could understand how the rock managed to move away freely just by the laying-on of their hands. Afterwards all other disciples likewise tried to lay their hands on the rock to see whether it would move still further. But they did not succeed.

However, as soon as Peter and John again laid their hands on the rock, it immediately began again to move. Thereupon the other disciples asked the Lord, saying:

(Another disciple, say Thomas) – ***Lord, why is it that we cannot do this***?

(The Lord) – ***Because your faith is still a little worm-eaten here and there and lacking in the proper strength. (...) If you had a true (...) faith you could say from here to that high mountain (...) near Gennesareth: ‚Rise and fall into the sea!' and the mountain would (...) do accordingly with your word and will.***

The Lord smiles to the diciples. ***However, what you are now not yet capable of doing, you will, nevertheless, one day be able to achieve*!**

CHAPTER 21 – The Lord heals four thousand people on the mountain, teaches them and later feeds them

Place: The same mountain near the Sea of Galilee

Characters: The Lord, his disciples (Thomas and Peter speaking), a crowd of 4 thousand people (many of them sick), an old and wise Greek

Context: After the Lord healed with a single word all the sick people from the crowd, people remained on the mountain for another two days to hear Lord's teachings[xxxiv]

Plot: One old Greek realizes that the world is not prepared to receive the Lord's teachings of love and wisdom, but He explains to him that the opposition and fighting is always necessary in life, as also in the evolution of humanity. After two days, the Lord provides food for all gathered ones, through another miracle

References: GGJ II, 171 – 173; Matthew 15, 30 – 39

SCENE 43 (Teaching and feeding of the four thousand on the mountain) –On the same mountain near the Sea of Galilee

This time the Lord and each one of his disciples are surrounded by many hundreds of people who are sitting and listening to the teachings they give. The image covers from above the whole mountain, and then is focussing until the Lord can be clearly seen inside of a great circle of man.

A wise old Greek from Patmos, addresses the Lord:

(The old Greek) – (...) ***Lord, two days ago, before all of us, you healed hundreds of people with just one word. We then listened to Your teaching and for me it is clear that it encompasses the most pure and divine truth (...) But how will receive this education about friendship and love the one of which happiness and good life are based on the slavery of his neighbour? (...) Exactly because Your teaching preaches a complete brotherhood and reveals that each man is a child of God, You will be chased and persecuted more than anybody else*.

(The Lord) – ***My friend, sadly, what you say is true. (...) Yes, this My mostly gentle teaching will (...) even kindle the bloodiest wars, but such cannot be avoided. For life went forth from an immense conflict within God, therefore is and will always (...) be maintained only through the appropriate conflict. Do you understand this*?**

(The old Greek) – ***Lord and Master, indeed this is something to deep for people like me*.**

(The Lord) – ***I agree with you. Still this is the way things are and will be*.** (...)

(...)

The crowd amazed of the Lord and His teaching, forgot that there was nothing left to eat and to drink (...) Seeing this, the Lord called His disciples to Him:

(The Lord) - ***I have compassion on these hungry people, because they continued with me now three days, and now have nothing to eat: I will not send them away fasting, lest they faint in the way (...) Give them to eat*!**

(Peter) – ***Lord, we are in the wilderness, whence should we have so much bread, as to fill so great a multitude*?**

(The Lord) - ***How many loaves do you have*?**

(Thomas) – ***Seven loaves and a few small fishes***.
(The Lord) – ***Bring the loaves and the fishes here***.

(The miraculous feeding will not be presented, because it is a well-known scene, but a few images with the disciples receiving loaves from the Lord and giving them to the people could be shown)

CHAPTER 22 - The speech of the Lord and the three miracles of Raphael witnessing his Master's Deity

Place: The cottage of old Roman Marcus, near Caesarea Philippi

Characters: The Lord, Raphael, Jarah and Josoe, Cyrenius, Suetal and Ribar (young templers from Jerusalem), Marcus

Context: Suetal, Ribar and other 10 young men from their group are, in fact, condemned Pharisees and Levites, who became thieves as ordered by the Temple. They were all saved by Marcus after a great storm (GGJ II/ 235) and are also hosted by him, as also the Lord and the others around Him. A lot of revelations about the real activity of the Temple and many essential spiritual teachings were given during this staying of the Lord in Marcus's house. Also, not long before the events here described, the Lord accomplished an amazing healing of 5 possessed killers, who afterwards became very wise and even clairvoyant. (GGJ III/ 21 - 33)

Plot: Raphael is put to a test by Suetal and Ribar, so he performs for them three miracles, as to prove the divinity of His Master. The Lord Himself encourages the two young Pharisees to become His disciples.

References: GGJ III /50 – 54, 57

SCENE 44 (The three miracles of angel Raphael. Future Lord's disciples)– In Marcus's house

From GGJ III/50-58 (English shorted variant): „(...)The Lord Himself walks up to the group of the twelve (templars) and involves them in a conversation. They have not the slightest idea of who He is, particularly since the Lord questions them as to their own opinion regarding the person of the miracle Saviour from Nazareth. There follow various reflections, misgivings and doubts on the part of templar Suetal and his companion Ribar.

(Ribar) – (...) ***What confuses me to this Saviour from Nazareth is the fact that he takes disciples. For if His powers truly have a divine origin, his disciples will not be able to accomplish anything of what He accomplishes*. (...)**

(The Lord) – ***Still, Ribar, my friend, God can also chose a few men, as He did with Moses and the other prophets, (...) to become teachers of the people (...) I know the Nazarene and know (...) that He cannot be defeated. (...) In the end He will have the final word*.**

(Ribar) – ***Then let's have a test. (...) But you also might be one of His disciples*?**

Hearing this, some of the people present hardly forbeared to smile, but nobody said a word.

(Ribar) – ***I would like to hear from the mouth of one of His disciples what he (...) learned from this miracle Saviour*.**

(...) The Lord called then Raphael, who installed himself in front of Ribar and asked him:

(Raphael) – ***Well, what test do you have for a disciple of the Lord***?

After some moments of hesitation, Ribar picks up a heavy stone and says to Raphael with a smile of satisfaction on his face:

(Ribar) – (...) ***If you learned from Him some extraordinary things, just change this stone into a (...) tasty bread*.**

(Raphael) – ***Try and see if the stone is still a stone*!**

(Ribar) – ***Of course it is*.**

(Raphael) - ***Now try again***.

Ribar breaks the stone in two and realizes that indeed it was changed into bread in his own hands. This wonder astonishes him greatly and even frightenes him, so he remains mute.

But Raphael continues:

(Raphael) – ***And now, please taste it (...) and give it also to your friends*** (...)

First Ribar tastes the miraculous bread with a certain precaution and because he appreciates it very much, keeps for himself a half and give the other one to his companions.

(The Lord) – ***Let's now hear your sentence, My friend*** (...)

Ribar turns to Suetal and says:

(Ribar) – ***Brother, you speak now, for you are more clever than I am. All this is far beyond my power of comprehension.***

(Suetal) – (...) ***If the disciples are capable of such miracles, just imagine what can accomplish their divine(...) Master*****?**

(Ribar) - ***What you say is true (...) but you also know that in the Temple they say that certain magicians can perform surprising miracles with the help of Belzebuth*** **(...)**

(Suetal) – (...) ***Where did you read in the Holy Scriptures that Satan ever performed such a miracle? All the so-called miracles of Belzebuth presented by the Temple are just dirty tricks meant to fool blind people like you (...) When was ever able Satan to show any real power****?*

(...) ***What I saw with my own eyes is enough for me. Still, I would like to hear some more about Nazarene's teachings****.*

(The Lord) – ***His teachings can be summed up in that one shall love God above all and one's neighbour as oneself.***

To love God above all means (...): To recognize God and His revealed will, then act accordingly out of true inner love for Him (...) and (...) to treat all fellowmen for God's sake in the same manner as every reasonable human would treat himself. (...) Thus you must love your fellowman because he is, like you, in the image of God and, like you, carries a divine spirit within. (...) Now tell Me directly if you want to know the Teacher from Nazareth in person **(...)**

(Suetal) – ***To be sincere, I'm affraid even to see from far away this holly man. (...) Even to be close to this youth (***points to Raphael***) is embarassing to me. (...) Dear friend, please tell him to return to his own.***

(The Lord) – (...) ***He is a free man and can go anytime he wants (...) but since you are not completely satisfied with what you have seen, we will ask him to give us another proof of his powers.***

(Suetal) – (...) ***Yes... I would really like to see another miracle accomplished by him*** **(...)**
(...)

(The Lord) – ***Then, let's ask Ribar! What sign would you desire to be given by our disciple?***

(Ribar) – ***Friend, if he agrees, I would like to change this stone from my hands into a most noble fish from this sea****.*

The Lord turns to Raphael asking him pro forma:

(The Lord) – ***You think you will be able to solve this problem*****?**

(Raphael) – ***I will try. But first, let Ribar be very carefull because this fish will be very big and strong.***

(Ribar) – ***Don't you worry about me. I really have something from the power of a Samson in me*** **(...)**

(Raphael) – ***Then may it be the way you wanted****.*

(From GGJ II/ 50-58) „In the same instant, Ribar is tossed to the ground by the jerk of an enormous fish weighing about eighty pounds. (...) One of Marcus' sons captures the fish which is tossing on the dry ground with a small net and lets it glide into the water of a nearby fish container where the fish instantly calms down and is greatly admired by all those present."

Image with Ribar and Suetal talking secretly and passionately (about the Nazarene), while Raphael looks at them with a roguish smile and suddenly, turns his back on them and laughs.

(Ribar) – (...) ***Brother, just look at our young disciple (...) What could be in his mind right now ? (...) To turn one of us into a good-natured donkey would surely be only a joke to him (...)***

„Says Raphael laughing even more at the same time putting a healthy-loocking donkey beside Ribar:
(Raphael) – ***Look, just like that real one beside you***?

„Ribar, looking around is quite startled and says after a while in amazement:"
(Ribar) – ***Oh, oh, what is that? Where does this (...) donkey come from so suddenly*****?**

(Raphael) – ***From the same source as the fish***.

Now, old Marcus, the innkeeper comes in to invite everybody to dinner, and Suetal speaks to him:
(Suetal) – ***Listen, good old friend! We are very poor (...), but we can give you the great fish and the donkey this disciple of the Nazarene gave to us*** **(...)**

(Marcus) – ***I will gladly receive them, but you really don't owe me anything. I was repayed hundredfold for all my services*****.**
(...)
After Marcus left the room, Suetal comes to the Lord**:**
(Suetal) – ***Friend, how wonderful this honest old man! But who do you think was the one who payed our debts with such generosity*****?**

(The Lord) – ***Naturally, the great teacher of Nazareth. For the one who does for Him one thing, He payes tenfold and for the one who does ten things, He pays hundredfold*** **(...)**

(Suetal) – ***But we didn't do a single thing for Him*** **(...)!**

(The Lord) – ***He knows beforehand that someday you will do something for Him. (...) And until then, maybe it will appear as necessary to know Him more closely... maybe He will even accept you as His disciples***.

Last image with the Lord smiling accomplice to Jarah, Josoe and Raphael, who respond to Him the same way.

FINAL:
„***Do tell my children and all others, no matter of what religion – whether Roman, Protestant, Jewish, Turkish, Brahmin or benighten heathen – in short, it goes for all: On earth there is only one church, and this is the love for Me in My Son. This love is the Holy Spirit within you, which reveals itself to you through My living Word. Thus I am in you; and your soul, whose heart is my dwelling place, is the sole Church on earth. In it alone there is eternal life, and it is the sole redeeming one! (...) Or do you think I am present within the walls or in the ceremony or in prayer or veneration? Oh, no, there you are very much mistaken. There I am nowhere to be found, but only where there is love, there I am also!***" *(The Household of God, vol. I, chap. 4, 9-12)*

[i] Underlined names of characters indicate those who speak in one or more scenes of the chapter

[ii] Described by Jarah (GGJ II/240-244) as following: "(…) **outwardly He is not exactly a handsome man, for He is rather short in stature and His hands are rough and calloused by work. But His head is dignified and His eyes certainly the most beautiful I have ever seen and the expression around His mouth is very friendly, though also dignified and serious. His voice can be truly manly and delightful; for at least to my ears it sounded more pleasant than the purest and most beautiful song**."

From Walter Lutz's Fundamental Principles of Life: "The way the Lord and His mother Mary dressed was correspondingly simple. According to the national custom, the Lord wore a (red) coat and a (blue) cloak. – About Mary the Lord tells us: "**Behold the mother of My body! She is dressed in a pure white linen over which she is wearing an ordinary blue apron (protective garment). Thereby she is well dressed. On her head she usually wears a four-cornered sun-hat, just like all other woman who have followed Me from Galilee and Judea**." (GGJ I/52, 6)

[iii] On violet are the specific scenes and some staging suggestions

[iv] On green are ideas or replicas which are put here by the script writer as a reasonable possibility in accordance with the indications of the original text

[v] On blue are ideas or replicas which are very closed to the original variant, representing it with a good fidelity

[vi] In this scene not necessarily all disciples of the Lord (until now, 10) should appear... Between others could be seen, for example, Peter, John, Nathanael and Matthew, the scribe, to which references were made in previous chapters

[vii] The text with gray fonts is not necessary for the script (because of time limitations and the necessity to keep things simple and understandable), but they can be used at least for information, because they explain something relevant and important

[viii] This castle was buildt long before this time, by Essau which lived in it until Jacob left Israel and at the time of events belongs to the rich merchant Jairuth (GGJ I, 55).

[ix] Between the disciples gathered around the Lord, could be now Peter, Andrew, Philip, John, Nathanael, Matthew the scribe, others eventually, but not Judas and Matthew the publican (tax collector), who appear later.

[x] *[Mt. 8:18]*

[xi] See GGJ II, 11:5

[xii] synonymous with cross

[xiii] *[Mt. 10:1]*

[xiv] *[Mt. 10:2]*

[xv] *[Mt. 10:3]*

[xvi] *[Mt. 10:4]*

[xvii] „**By the time we spoke thus, we hit shore, and that at the very landing place of Kisjonah's from where, through a big and beautiful garden, one could get to Kisjonah's spacious buildings and dwellings, within which everything had been readied for our reception"** (GGJ I, 195:1)

[xviii] GGJ I, 144:7

[xix] GGJ I, 146:7

[xx] „**And who did we run into there? Jairuth, the wealthy merchant of Sychar, who owned and occupied Esau's old castle; and Jonael, the high priest of the same place with whom we have been acquainted; both were escorted there by the angel who was with Jairuth**" (GGJ I, 195:2)

[xxi] *[Matthew 13:38]*

[xxii] *[Matthew 13:39]*

[xxiii] *[Matthew 13:40]*

[xxiv] *[Matthew 13:41]*

[xxv] *[Matthew 13:42]*

[xxvi] Excerpt from GGJ I, 200

[xxvii] From GGJ I, 210:3 (English shorted version): „This Cana was inhabited mainly by Greeks, Greek families outnumbering the Jewish by at least five to one. The Jews subsisted mainly from working the land, and stock breeding, whereas the Greeks only from trading."

[xxviii] GGJ I, 215:9 ("thirty paces" between the Lord and Philopold)

[xxix] Cyrenius is a Roman Governor, supreme commander of Pontus and Asia Minor, first mentioned in Lorber´s book "Childhood of Jesus"; Cornelius is chief commander of Roman Army over Galilee, living in Capernaum and also, brother of emperor Augustus, first mentioned in GGJ I/88

[xxx] From GGJ II, 103-107 (English shorted version): "For quite some time this man (the righteous Ebahl) had longed for the presence of the Lord since the air of this beautiful region surrounding the deep bay, called Lake Gennesareth, was most unwholesome to travelers staying there for the first time, so that his large inn was always full of sick people who often were ill for a long time."

[xxxi] His name, Julius, is first mentioned in GGJ II, 121:10

[xxxii] Not presented here, in the script

[xxxiii] See GGJ II, 151:4

[xxxiv] From GGJ II, 171 – 174 (English shorted version): “It quickly became known that the Lord was staying on the summit of the mountain, and soon an enormous multitude came (GGJ II, 171:5) from all directions, bringing people suffering from all sorts of ailments, close on five hundred, laying them down in a wide circle around the Lord, so to speak at His feet, Begging Him to heal them. He healed them with a single word and then said to them: ‘Now arise and walk. (Matt. 15, 30)

During the following two days all these several thousand people were instructed in the Lord’s teaching, both by Him and His disciples.”